THE JAPAN MAGAZINE

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Contents for March, 1916

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THE JAPAN MAGAZINE

VOLUME SIX MARCH, 1916 NUMBER ELEVEN

PREHISTORIC RELICS OF RELIGION

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

AMONG certain relics that have come down from the Stone Age in Japan there are some curious clay figures, *doban* and *ganban*, supposed to represent religious symbols of that far-off time. The clay images, which by Japanese archeologists are called *dogu*, usually measure about five inches in length, and rarely more than 3 inches across. These grotesque attempts at moulding the human form have eyes disproportionately large, and the females are distinguished by prominence of the *mammoe*. Dr. Monro, in his work on Prehistoric Japan, thinks that these images were used in place of living victims in burial at a time when it was customary for wives and female slaves to be interred with their husbands as attendants upon the departed. He further assumes that the forms were attempts at effigies of the dead, and were buried to receive the soul of the departed, which was believed to require a material body for its comfort, the images being afterwards worshipped for the their supposed ability to benefit the living.

Among the natives of New Guinea, too, such customs were suggested by the *horowaar*, a carved wooden image found in almost every house, the image being about a foot long, and of ludicurous appearance. They are not idols, but a medium of communication between the living and the dead, and preserved in memory of the departed. On the death of a member of the tribe an image is immediately made, as, unprovided with a body, the spirit could not rest. The image is placed on the grave of the deceased or is taken to the home of the nearest relative, where it is treated with profound respect.

The *doban*, or earthenware plaques, of oval or oblong shape, about the size of a postal card and half an inch thick, are made of stone. It is clear that these had something of the sacred signification that

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was attached to the clay images, of which they were probably but a different representation. Small stone pillars, known as *sekibō*, may have been used as implements, but there are many which were doubtless used as votive offerings. This suggestion was endorsed by the late Professor Tsuboi, one of the foremost anthropologists of Japan, and by other authorities. As Dr. Miyake says, they are mostly from tiny specimens a few inches in length, which are rare, to bulky objects of about five feet and proportionately thick, which are not so common, those from three to four feet being most frequently found. The majority have a knob at one end or at both ends, which in the smaller kinds is usually ornamented. As to whether all these objects had the same purpose, it is safe to say that they did not, since they differ so much in size, some of them being far too large for handling. Various carvings on them suggest a ceremonial use in some cases.

These prehistoric relics have been found in the ancient shell-mounds left by some prehistoric race that inhabited the islands of the Japanese archipelago, the Yamato remains furnishing none of them. It will, therefore, be of much interest to see what relation, if any, the relics left by the Yamato race bear to the objects that have come down from the prior period. The Yamato objects found in dolmens are chiefly swords, mirrors, beads, or comma-shaped stones or jewels, among which the mirror is of most importance. Many of the designs on the backs of these mirrors are fabulous animals and gods. On the back of a white bronze mirror found in a dolmen in the province of Yamato are two deities, one of which wears a crown and the other nothing on the head. From the shoulders are drawn upwards conventional lines, suggestive of wings, while banners stand at the sides. Between the two figures are demon-like dragons, two in number, one of which has horns and the other none. Both have great eyes and open mouths. Other mirrors found have different deities and different animals, the main difference being in the dress. There are no wings suggested, and at both sides an attendant stands, while there is a fabulous animal drawing a wagon, and another animal on the other side. The deities and animals are composed in a fourfold design around the center.

The above two mirrors, which are representative ones, suggest mythological conceptions prevalent at the time of their manufacture, two thousand years ago, in China. Unfortunately there is no record, save these carvings, of ancient mythology in China. But when it is remembered that the ancients regarded mirrors as divine and possessing magic powers, the designs on them must be taken to symbolize in some degree the miracles of which the mirrors were supposed to be capable. A Chinese scholar of the Sung dynasty says that the

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ANCIENT MIRROR AND PLAQUES FROM JAPANESE DOLMENS

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first monarch, Kotei, melted metal from which he made fifteen mirrors into which he put the essence of the *Yu* and the *Yan* principles, so that they shone like the sun and the moon, and could commune with gods and devils. Thus they could defend men from evil demons and relieve suffering and distress. The mirrors, he said, existed for thousaads of years. This looks as though the designs on the mirrors were intended to suggest the miraclous power they were believed to possess.

These ideas were further developed and brought out by the inscriptions on them, most of which contain expressions of filial piety, desire for wealth, comfort, longevity, prosperous progeny, higher rank and fame for wisdom. Probably the ideographs were composed and put on the mirrors by the makers who cast them for sale; because the inscriptions often begin with a eulogy on the beauty and rarity of the mirror, ending with the conventional wishes for some benefit from the gods. The mirrors found in Japanese dolmens are the same as those found in China, from which country they were exported to Japan. Some were doubtless also made in Japan from the Chinese model. The mirrors are mostly found in the province of Yamato which was the headquarters of the Yamato race; and as some of them are found in Kyushu it shows that the Yamato probaly came into the country through that island.

It is impossible to say whether the Yamato who brought these mirrors to Japan, were the same race as the Chinese who used them in that country; but certainly the Yamato were strongly under the influence of the Chinese, whose ideas and inscriptions they imitated. The objects mentioned were used as votive offerings and to be buried with the dead, being put at their heads or on their chests. This suggests that there was some relation between the ideas of the prehistoric races of Japan and the Yamato, since both races used the objects above mentioned in connection with sepulture; and further that the Yamato predominated over the former.

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BARON OKURA

By F. KAMIYAMA

ONE of the newly created peers of the Coronation season was Baron Okura, one of the greatest representatives of modern Japanese industry. Starting penniless from the lowest rung of the ladder, he has, through sheer ability, arisen to the highest prosperity and achievement. He is thus one of the greatest of Japan's self made men.

Though already wealthy, prosperous and famous beyond the dreams of ambition, Baron Okura is not yet satisfied; he is not one to think of such things, his one idea being that of progress. His is a spirit of restless and unceasing enterprise. He is possessed of a fearless faith in industry; and while other financiers are too timid to venture into the unknown, Baron Okura is making large investments in China, and is thus very different from the average capitalist and promoter of enterprise.

Baron Okura is an Echigo man, where he was born of a respectable family in 1837 at the town of Shibata. Losing his father at the age of 17 and his mother a year afterwards, young Okura was thus early thrown on his own resources. Starting out with 20 golden ryo given him by a married sister, the lad came to Tokyo, then Yedo, and at first was apprenticed to a pawnbroker. Through honesty and diligence he soon won the confidence and esteem of his master; and the latter wanted to adopt him as a son; but the lad was too ambitious and farsighted to tie himself up in this way. After saving a small amount of money he opened a fish shop in his own native Uyeno. His capital being too small to deal in fresh fish he determined to do what he could in selling dried fish, his neighbors grumbling at the smell of his shop and disgusting him for his occupation. He persisted, nevertheless, and made an honest living.

In the meantime famine came; and the government had to distribute rice to the poor. A friend persuaded Okura to go with him to get some of the rice; but he finally backed out, saying that poor as he was he was not yet ready to become a beggar. The neighbors were offended at his apparent assumption of superiority and pride and commanded him, then, to make gifts to the poor. That he said he would do as far as possible; and he invited the poor to come and get dried fish from his shop, which they very unceremoniously did until his shop was more than half empty. But the owner of the house where Okura had his shop, who himself was a man of means, predicted that Okura would become a great man some day.

In the neighborhood there lived a blind man who was in the service of the government, such being known as a *kengyo*; and young Okura accustomed to call frequently upon this man and have conversation with him. The blind man used to advise Okura as

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to the best way to save money; and he deposited some of his money with the blind official for safe-keeping. The latter however, explained to Okura that money deposited is useless: it must be put to some profitable service. This point he noted carefully and it guided his after life.

One day young Okura went to Yokohama with a view to some profitable speculation. At that time Yokohama was a mere swamp with a few fishermen's huts here and there near the beach. Seeing some foreign warships at anchor in the harbor Okura had a vision of the great changes in store for his country; and he there and then determined that he would have a share in the transformation that was certain to take place in Japan. So he at once gave up his little fish shop and set about becoming a dealer in firearms. Through the agency of a Dutch firm in Yokohama he stocked his new shop with all kinds of firearms, his first establishment being at Kanda in Yedo. Those who knew him laughed at the idea of a fishmonger turning into a gunmerchant.

About that time the shogunate fell and civil war was on; and Okura had many orders for muskets. He found it very dangerous, however, to convey money from Yedo to Yokohama, as he had to go by *kago*, or carrying chair, and there were many *ronin* about, who were committing acts of highway robbery. On these trips Okura was always armed with two revolvers and a sword. Nothing daunted he kept on and made enormous profits. One day he was arrested by an official of the shogun, whose government was still holding out against the Imperial forces, and accused of supplying the Satsuma forces with arms. He was told that it was very ungrateful of him to have enjoyed safety and protection as a citizen of the shogun's capital and then to have supplied the shogun's enemies with arms. And so he was threatened with immediate decapitation. Okura replied cooly that he had lived in Yedo but a short time, that he was a mere trader and sold firearms; he was ready to sell to all who bought. As to justice, when he went to the Satsuma men they said they were on the side of justice; and when he spoke to the Shogun's men they made a similar claim: how was he to decide between them? Indeed he was responsible only for the sale of guns to all who ordered and paid for them. More than this could not be expected of him. The answer of Okura did not displease the officer of the shogun; and the latter at once gave him an order for weapons, 500 muskets to be supplied in three days. The order was duly executed in the time set.

When the army was organized under the new Meiji government, Okura received a great part of the orders for army uniforms, opening a tailor shop to finish the clothes, this being the first foreign-style tailor shop in Japan. This was in 1869, when Okura was but 33 years old. Anticipating great developments in foreign trade he opened an establishment in Yokohama, and had a foreign architect make plans for a building in stone. This was the first stone structure in foreign style in Japan. In 1882 when Prince Iwakura went abroad as an envoy of Japan Okura accompanied him, the late Prince Ito being included in the Prince's suite.

After making a close inspection of industrial and commercial affairs in Europe and America Okura returned to Japan

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and opened the firm of Okura and Company, with branches in London and other important centers, this being the first Japanese firm to have a branch office in London. In 1876 the Okura firm opened trade with Korea. From the very beginning Mr. Okura was a leader in opening new fields of trade and launching out in new undertakings. During the wars of subjugation in Formosa and the wars with China and Russia the Okura firm supplied much of the war munitions and reaped enormous profits. The present capital of the firm is ten million yen, with branches in Shanghai, Hankow, Tientsin, London, New York, Sydney, Durban, and other places. In the importing of mining and other machinery the Okura firm does a big business, as well as in exporting arms, coal and engineering products. The business with China has greatly increased in recent years. In trading import contracts with China Baron Okura has himself gone over and interviewed the high officials of the government. While devoting his chief attention to business he never neglects to keep an eye on public undertakings and to do all he can to assist.

In 1898 Baron Okura established the Okura Commercial College in Tokyo, endowing it with 500,000 yen, with similar colleges in Osaka and Seoul, and these schools have already turned out many graduates to enter the commercial world of Japan. The Okura firm contributed one million yen to the Imperial Charity Foundation to help the poor, the fund having being started by the Emperor Meiji; and he has also given a fine museum with an endowment of half a million yen, the contents being valued at over four million yen. Indeed some people call him the Carnegie of Japan. Mr. Okura was recently created Baron because of his eminent services to the state.

Baron Okura takes great personal care of his health, and always sleeps seven hours every day. Once a day he insists on having broiled eels with rice, called unagi-meshi. He is a man of cheerful temperament and robust constitution; and though now 79, he does not seem an old man. Baron Okura is fond of art and has a taste for vocal music and poetry. His one motto in life is self-independence for every man. He holds that every hard worker is certain to gain independence. He says that he has lived that motto and proved its truth. He does not believe in speculation, as such, and has never engaged in it. He does not believe in saving money to leave to children to spend in self-indulgence, and has brought up his own children after this principle.

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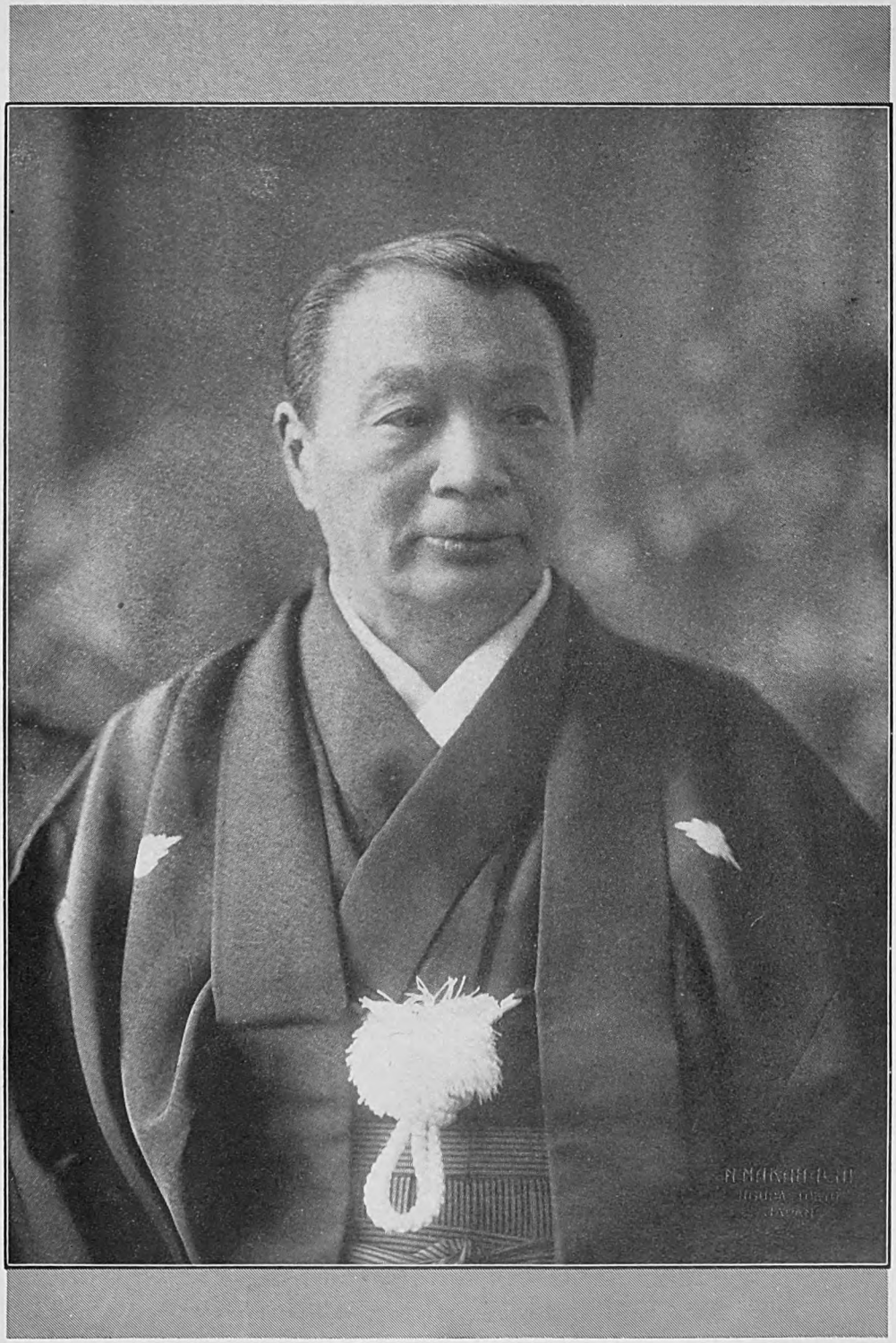

BARON OKURA, A NEW PEER

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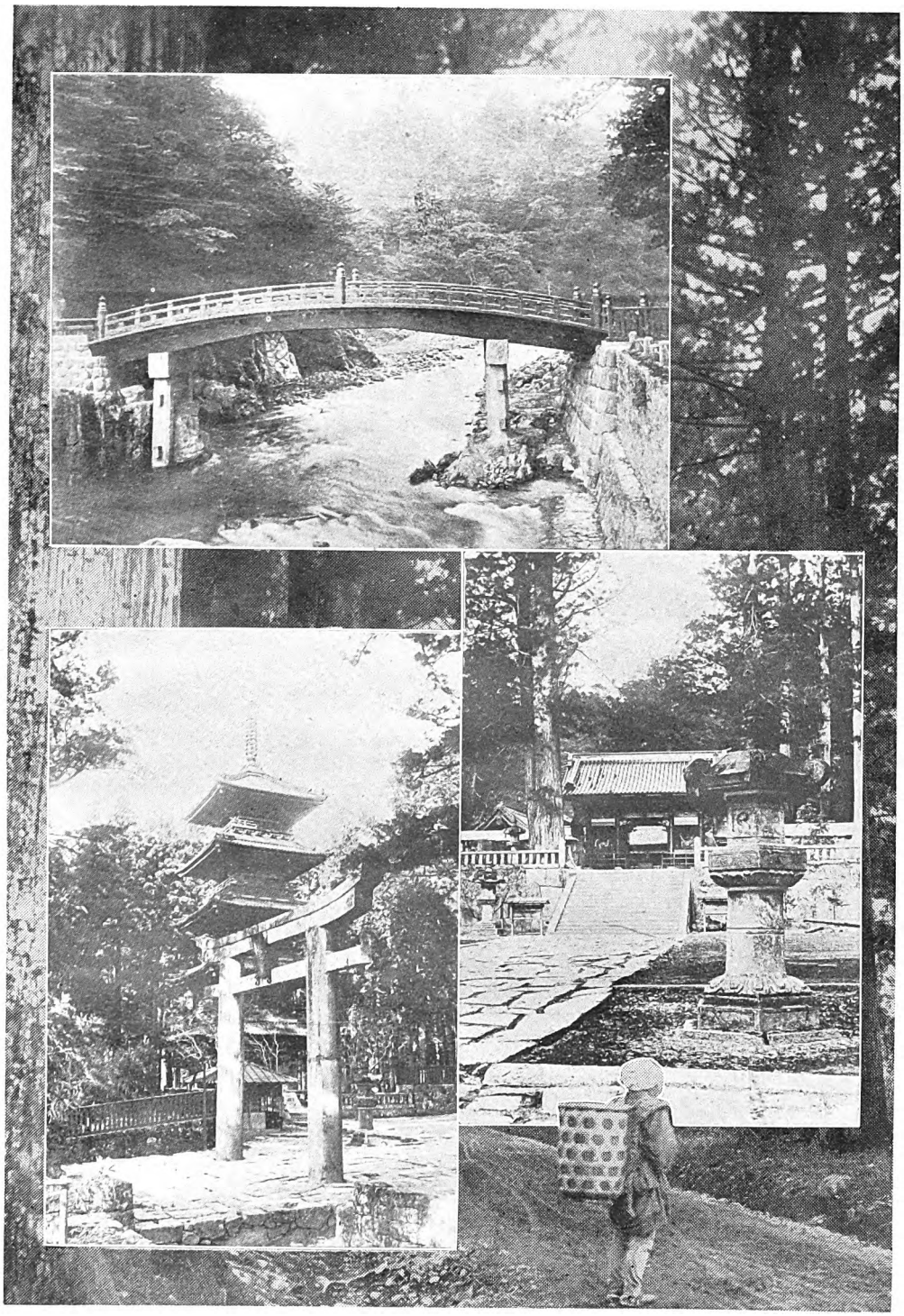

SACRED BRIDGE

PAGODA AND TORII

NIO GATE

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TOSHOGU SHRINE

By S. HASEGAWA

THE Toshogu shrine was erected at Nikko to immortalize the spirit of Ieyasu, the greatest of the shoguns. After the body of the illustrious member of the Tokugawa line was laid to rest in the beautiful grounds at Nikko the great shogun's son and heir, Hidetada, built a shrine to his father's memory; but this was replaced by the present splendid edifice when the grandson of Ieyasu, Iyemitsu, built the Toshogu in subsequent times. The first shrine was considered too simple and unimposing to have a proper effect on the minds of the great *daimyo* who owed allegiance to the Tokugawa shoguns, which led to the erection of the more pretentious shrine, that, since its completion, has continued to win the admiration of the world.

It is said that when the shrine was completed Iyemitsu went to inspect it and was greatly dissatisfied with the result. So he at once ordered his palanquin to be brought and set out to return to Yedo in deep indignation. But one of the supervisors of the construction ran to him and asked him to pause and hear all the circumstances. At the spot where the conversation took place a stone has been set up, which still remains and is called the *kagotomeishi*, or palanquin-stopping-stone.

The place where the Toshogu shrine stands was cleared of trees a thousand years ago by a Buddhist saint who built there a temple, at the side of which was a shrine to the patronal deity of the place. So the extent of ground was limited when Hidetata built the first shrine to the memory of Ieyasu; and by the time of Iyemitsu, the third shogun, the spot was fully occupied. The only way to enlarge the ground was to clear away more of the forest. But the military regulations did not permit the cutting down of big trees. Consequently a different site was selected for the new shrine by Iyemitsu. Several additional structures were also set up, such as the sepulchre of Tenkai, the saint, and the Jigendo. In the first days of the history few visitors came to admire the shrine, or to worship before it, much less any foreigners, whereas now crowds come every year.

The Toshogu was commenced in the year 1624 and completed in 13 years, 21 years after the death of Ieyasu. It covers about 72,000 square feet and the cost was in the vicinity of two million *yen*. The construction was under the supervi-

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sion of two *daimyo*, Matsudaira Masatsuna and Akimoto Yasutomo, the chief architect being Kora Bungo, assisted by his son and grandson. Kora was an architect who had long been with Ieyasu and was well known. But when Iyemitsu laid eyes on the finished shrine he was much disappointed at the smallness of it; and he was in some measure right; for the buildings are not very large; they seem so only because there are three separate edifices spread over the ground. Thus the shrine owes its impressive appearance chiefly to the ingenius grouping of the buildings. The remarkable construction of the roofs adds greatly to the grandeur of the impression made. But according to the ancient records the expenses were something tremendous. Each 36 square feet of the land is put down of 24,500 *yen*; and the Higurashi gate is recorded to have cost 150,000 *yen* per 36 square feet. Such prices are regarded as unique.

The style of architecture is supposed to be that known as the Momoyama, though the architect was no doubt in a large measure original, especially in the shrine where the spirit of Ieyasu is enthroned. The Momoyama architecture is noted for its florid decorations and its elaborateness of outline. It reveals remarkable freedom and boldness of sweep. But the genius displayed by the architect is also a main feature of the Nikko shrine. There is also a profuse employment of color. Every department of the nation's art was made to contribute is quota toward celebrating and perpetuating the fame of the greatest of the shoguns. There is an abundant use of lacquer to enhance the grandeur of the effect. Heavy plates of engraved copper adorn the sepulcher, with much gilt metal and carved open work. Paintings by the celebrated artist Tannyu ornament its walls. Engraving and sculpture are much used to increase the effect.

Color is so employed as to utilize the the sunlight to create splendor of vision as one faces the shrine, a wealth of black, white, green, red and blue meeting the eye, with a wonderful blending quite in harmony with the stately evergreens all about. In the arrangement of colors there is evidently an ambitious and successful effort to avoid all suggestion of mediocrity, originality and distinction standing out wherever possible. The ever-varying roofs and numerous sculptured pillars are instances of this design. Thus the building, as a whole, is regarded as superior to the usual conventionalities of architecture in that day.

The building was designed to last for many a century. Thus the wood is well overlaid with lacquer and the roofs with copper, so as to be fireproof and weatherproof, while the site selected is high and free from unusual dampness. The foundations were specially secured from upheaval by frost, and the stone work is massive. Some of the buildings are completely overlaid with copper. It was,

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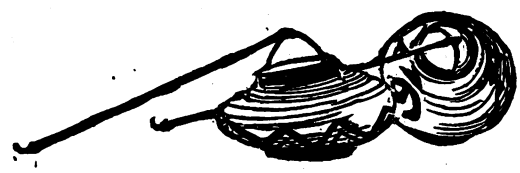
of course, a mistake to suppose that lacquer and copper could do much toward preserving wood against the ravages of time; and so every twenty years the shrine undergoes a thorough repairing. The most difficult feature to preserve is the coloring.

There are those who ask why the Toshogu is regarded as the symbol of *kekko*, or beauty. This is due no doubt to the ingenious method of grouping the buildings, which betrays no small degree of originality and art. There is also a harmonious blending of Buddhist and Shinto art not easy to duplicate. The bell-tower and five-storied pagoda reveal that grace which Buddhism brought to Japanese architecture, while the various *torii* and minor buildings, such as the dancing hall and the hall of worship, show admirable conception of grandeur. The grounds, too, lack agreeably that rigorous symmetry that characterizes temple precincts, while the ancient and stately trees, rising between the buildings, greatly add to the beauty of the whole.

The artistic irregularity of the ground design is seen even from the time one enters the first gate, with its five-storied pagoda on the left and nothing on the right, while at the further end of the avenue rises the greater gate to impress the eye. From this gate the eye is greeted by the roof of the treasure hall on the right, the oblique paving stones attracting attention as one advances. And so the buildings are disposed here and there to please the cultured eye. Ascending the great stone steps the eye is arrested by a sudden appearance of unusual regularity and symmetry only to be thrown off guard again by other uniquely arranged buildings, with the drum-tower on the left and the belfrey on the right, the fine Higurashi gate bringing up the end of the avenue. The gate, which might seem quite regular, is not really so, the dissymmetry being seen in the right wing which indicates that that side leads to the main shrine. Arriving at the Karamon gate one is struck by a greater symmetry of design, with the great hall of worship in front, the right and left wings being of equal proportions. It is evident that the architect preferred curves to straight lines wherever possible, placing the buildings in zig-zag form on the ground. Placed in the ordinary way, the Toshogu buildings would tend toward a mediocrity undesirable in so great a shrine, and the magnificent trees could not have been utilized to so much advantage.



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of course, a mistake to suppose that lacquer and copper could do much toward preserving wood against the ravages of time; and so every twenty years the shrine undergoes a thorough refitting. The most difficult feature to preserve is the coloring.

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A SOLDIER'S STORY

By M. OSADA

IT was a dreadful night, with the winter wind piercing literally to the very bones. In a few hours the larch trees were robbed of their golden shade; and then a snow storm came on, and sleighs turned out, making music in the frosty snow as they hauled wood from the mountain. It snowed and snowed until everyone thought the houses would be buried and the villagers have to hibernate for half the winter. Ah, there is nothing so dreary as winter in these snowy provinces!

The night threw me into a fit of introspection. I went all over my past life. I thought especially of my former wife. It was not a love story either; nor yet a tale of complaint. My parting with that wife was really the turning point of my life. To hear my story is to know just why I am now leading so miserable an existence, off here in the snow-clad pastures of far Hokkaido. And when you go back to Tokyo do not forget that a poor old soldier is left among the dreary snows of the north.

I have yet by me some of the saké I bought the day before yesterday. Let me pour you a cup to keep you awake while you listen to my story. Perhaps you and I have had some intimate relations in our previous existence, as the Buddhists say. It is quite cold even tonight; so come up close to the fire and keep comfortable.

I finished my conscription duty at the barracks at the age of 24 and then returned to my native province at Maebashi, only to find my mother dead, and my father sick, with my sister the only one to welcome me back. My poor father being over 60 and half the year laid up, was unable to do anything. Alas, my house has fallen upon evil days and the family lands have all passed into the possession of others.

When I returned home from finishing my term of military service I was greatly disappointed. My little sister had to leave school and go every day to the village with her basket of vegetables to sell, while my poor father lay at home to aplogize to the many who came to dun him for debt.

I made up my mind to save the situation, if possible, and so followed various trades. I became a bus driver and a peddler of oil in turn. But poor business and want of capital were against me and I was at last obliged to leave my native town. Next I tried Tokyo, as I wanted to be far from home, since I could never stoop to a menial occupation there, I was then but 26 years of age. Contrary to my expectation I could not find ready work in Tokyo, as it is not so easy for a country fellow to fall in with the ways of the capital. On the advice of my landlady at the small inn where I put up. I took to pulling a jinrikisha.

One cold winter night I was waiting outside Uyeno station for a fare, when a soldier called me. I accepted the offer,

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knowing nothing of my passenger but what I could see by the lantern light. I perceived, however, that he was no other than my former regimental commander when I was at the Takasaki barracks."

"Excuse me, sir," said I, "but are you not General Kawasaki?" The officer looked at me for a moment, then recognized me, saying: "Oh, you are Masaki. At first I did not recognize you, as you have changed so much."

Captain Kawasaki (He was only a captain) was a kindly disposed officer whom we all were accustomed to regard as a father to the men; and naturally he inquired as to my present condition. So as I ran, pulling him along, we kept up a running conversation, I telling him, as best I could, all that had happened to me, about my family and all, especially the failure of my present life. Soon we arrived at his gate; and as he left me he handed me two *yen* and remarked that my present occupation must prove very toilsome to me and asked me to call on him as he might be able to employ me as his groom. He was then an officer and attending the General Staff department. After that I became groom to him and again put on the khakicolored uniform of the army, feeling as if I were once more a member of the regiment.

The years now passed rapidly. During this period I sent part of my wages regularly to my father and sister at Maebashi. My old clothes also were forwarded to them to be made over for themselves. One day I got a telegram saying my father was dangerously ill and at once I went home only to find he had breathed his last; and so my little sister and myself could do nothing but take his cold hands and weep bitterly.

My father being duly laid to rest in the ground, I got my sister into a spinning mill and returned to Tokyo. After a short time my sister married a poor merchant. Thus relieved of all responsibility in a family way, my life seemed light and aimless, though I tried to save as much of my wages as possible, with a view to marriage.

Then I married the girl of my choice, dear Okiyo, the daughter of an old-clothes dealer in Shitaya, who had come to the house of Captain Kawasaki as a maid-servant and was much liked by the mistress and the whole family. At first I did not notice her much; but we were living in close proximity every day and her mild nature as well as her apparent loneliness appealed to me; and we often talked in sympathy, until at last I fell in love with her, a love that proved mutual.

The captain's wife soon cought on to the relation between us and kindly did all she could to make matters easy; so that winter Okiyo and I were married, she being only 18 and I 30 years old. We settled down in a little house not very far from Captain Kawasaki's; and every spare moment that came my way I took to go and see my wife, for which I was often chaffed by my companions.

These happy days passed as a dream; and then came on the awful Russo-Japanese war when my master had to go to the front and I with him. As I thought over the situation I began to feel that I prized my wife too dearly to leave her alone; so I resigned my place and was regarded as an ingrate by my master.

After that I spent my time assisting Okiyo in a little shop she kept for the sale of tobacco and a few other little things, and all seemed to be going well, when all of a sudden I received a summons from the regimental commander of the district to which I belonged, calling me to the colors at once. My wife wept as bitterly as if I had been shot; but it could not be helped.

So I left Okiyo and joined my regiment. By that time we had saved enough to keep her for at least a year. She came to see me off at Shinjuku station and almost wept her eyes out when the train departed. Never can I forget that lonely figure of a forlorn wife standing with her sleeve over her eyes on the station platform as the troop train pulled out! It was truly pitiable!

If I must tell the truth, I must say that at that moment I was more concerned with the fate of my beloved Okiyo than the fate of Japan and the peace of the Far East. I had just set out in life to have my first moments of happiness with the wife that I loved, and now my

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knowing nothing of my prestige for what I could see by the dim light. I perceived, however, that he was no other than my former regimental commander when I was at the Takasaki barracks.

"Excuse me, sir," said I, "but are you not General Kawashima?" The officer looked at me for a moment, then recognized me, saying: "Oh, you are Akiyama. At first I did not recognize you, as you have changed so much."

Captain Kawashi (the word only a captain) was a lofty spirited officer whom we all were accustomed to regard as a father in the most kindly fashion. He inquired as to my present occupation. So as I ran, pulling him along, we began a rambling conversation. I told him as best I could all that had happened to me about my family and all, especially the failure of my present life. Soon we arrived at the gate; and as he left me he handed me two yen and counseled that my present occupation was very laborious to me and advised me to call on him as he might be able to endeavor me as his groom. He was then an officer commanding the General Staff department. After that I became groom to Captain Kawashima and was greatly favored as I was by my former master.

[illegible] I was [illegible] for the sake of him and [illegible] to be going with [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible]

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prospects and hers were all blasted in a single night!

Our regiment duly arrived before Port Arthur; and on the 19th of September while storming the mighty fortress, I was wounded in the breast and loins, and was sent back to Japan, where I convalesced sufficiently to write to my wife; but no answer came. In November I was permitted to return home, when I hastened to my little house in Yotsuya, but neither house nor wife were to be seen. Then I went to my uncle's house in Shitaya, but was told that he had removed three months before. More disappointed than ever I wept like a child and was altogether broken up. I then bethought me of a girl friend of Okiyo's who was the wife of fuel merchant, and on going to her I learned the secret of the mystery.

My beloved Okiyo had fallen a victim to the wicked designs of her uncle. He had robbed her of both her shop and her little savings, while she herself was taken into his house and then sold to a teahouse in a remote province. She was too good and gentle to know what was being done with her, or even to resist if she had known. Her only hope was in my return; but she had been cruelly told that my regiment had been wiped out and I with it. She pondered on this for some time and then took her life. That was the story that I had to listen to when I returned from the front.

No words can convey my feeling at that time. I was almost insane. I wept and raved. Then I took to drink to kill my misery, though I had never been fond of the bottle. I was determined to find the wicked uncle, and searched for him, but found that happily he was already in prison. As for myself I had no money and no one to keep me, and I began to look about for work. I then joined the ranks again and returned to the front, making up my mind never to come back alive. I founght in many a fierce battle, even at Mukden, but never got a scratch. Life and death are really decreed by fate, I was now convinced.

The victorious army returned to Tokyo in triumph and I was honored with the Imperial decoration of the Golden Kite. For some time I earned enough to live on as a breaker-in of horses which took me about to various places, in consequence of which I now find myself in far Hokkaido on this big horse paddock. Life for me has no more hope; neither any object. I am fated to care only for horses the rest of my days, and then be put under the cold, cold snow.

Always I think of my beloved Okiyo. I can see her figure now as really as if she were present. There she stands, still weeping alone on the station platform at Shinjuku. O how Happy I should have been had I died with her and passed together through the dark valley!

You no doubt have been bored with my long tale of woe. It is now late. Please have another cup of aské! The snow is turning to sleet, I think. It will batter the wall and sing me to sleep, without the help of saké; but since I cannot sleep to-night I will drink, and dream without sleep of my dear wife of long ago!

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ANOTHER SECT

By Dr. KIYAMA

KUROZUMISM is the name given a new Shinto sect that has appeared in the northern provinces of Kyushu and Shikoku, with headquarters at Okayama. So rapidly has the sect spread that it already has 531 preaching places while its followers are estimated at over 400,000, though adherents are said to number as many as three million. Kurozumism is thus reckoned a power in the religious world of Japan to-day.

The founder of the sect was a Shinto priest named Kurozumi Tadamune, of whom the Rev. Danjo Ebina says: "When I was in England attending the International Conference of Religions I spoke about Kurozumi Tadamune, who was an incarnation of inspiration. He not only contemplated the past and the future of the human race, but the present also; he held that true recognition of the present is recognition of the gods: the present is the world of the gods. No one could utter such sentiments without being a great divine; and he really was a great character."

Born in the province of Bizen in the year 1780, the son of a hereditary priest of the Imamura shrine, Kurozumi was brought up to a life of piety, rendering his parents faithful service. How scrupulous he was in regard to filial obedience may be seen from an incident that happened when he was only ten years old. One day he was seen going along the road with a *geta* on one foot and a *zori* on the other; and when some one who observed the eccentric outfit, asked him what he meant, he said that his father told him to put on *geta* and his mother to put on *zori*, so he was obeying both parents. The public believes that his greatness of character was due in large part to his filial piety.

At the age of fifteen he suddenly asked a friend one day what was the best way to become a god? The friend was astounded at the question and could make no answer. On this point the lad said he had received enlightenment and that the only way to become a god was to abstain from everything that is evil. From this time the youth was known to examine himself very carefully and to practise due circumspection, while assisting his father in the priest's office. Thus young Kurozumi was respected and loved by the whole neighborhood.

At the age of 33 he seems to have had a fresh outpouring from on high. In the fall of that year, that is, 1812, his father and mother both died of an epidemic, throwing Kurozumi into dire grief, and he passed his days in sorrow for a long time. He took consumption and was bedridden for some months. In the year 1814 he was given up as incurable. So his household patiently awaited his death. It was during this period of trial that a great light dawned upon him, He felt that since his illness had been brought on by overmuch grief, so health might be

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ANOTHER SECT

By Dr. NITOBE.

EUHEMERISM is the name given a new Shinto sect that has appeared in the northern provinces of Nyushu and Shikoku, with headquarters at Kagawara, so rapidly has the sect spread that it already has 532 preaching places while its followers are estimated at over 700,000, though adherents are said to number as many as three million. Kuroyanagi is thus reckoned a power in the religious world of Japan to-day.

The founder of the sect was a Shinto priest named Kuroyanagi Tadamaro, of whom the Rev. Dr. Ibbie says: "When I was in England attending the International Conference of Religions I spoke about Kuroyanagi Tadamaro, who was an incarnation of inspiration. He not only contemplated the past and the future of the human race, but the present also; he held that true recognition of the present is recognition of the gods: the present is the world of the gods. So one could utter such sentiments without being a great divine; and he really was a great character."

Born in the province of Bizen in the year 1750, the son of a hereditary pilot of the Imperial shrine, Kuroyanagi was brought up to a life of piety, conducting his priestly faithful service. How scrupulous he was in regard to this obedience may be seen from an incident that happened when he was only ten years old. One day he was seen going along the road with a pail on one foot and a tub on the other; and when some one who observed the eccentric outfit asked him what he meant, he said that his father had told him to put on two and his mother to put on one, so he was obeying both parents. The public believes that his grandson of character was due in large part to his filial piety.

At the age of fifteen he suddenly asked a friend one day what was the best way to become a god? The friend was astounded at the question and could make no answer. One of his pupils the lad said he had received enlightenment and that the only way to become a god was to abstain from everything that is evil. From this time the youth was known to examine himself very carefully and to practise due circumspection, while assisting his father in the priest's office. Thus young Kuroyanagi was respected and loved by the whole neighborhood.

At the age of 33 he was to have had a rich inheritance from an uncle. In the fall of that year, that is, 1783, his father and mother both died of an epidemic, throwing Kuroyanagi into deep grief, and he passed his days in sorrow for a long time. He took exemption and was bedridden for some months. In the year 1784 he was given up as incurable. So his household practically awaited his death. It was during the period of trial that a great light dawned upon him. He felt that the sufferings had been brought on by overwrought grief so health might be

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Encouraged at once to repel his
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acquiring the habit of study, at a
time he was well and left his bed. This
was in the spring, from which time he
gained the divine opinion.

He did not regard his recovery from
consumption as a miracle but as a
of providence; the result of faith
and true views of life. Christians were
scandalized; all that was noble
he was contrary to the life. Christians
put fresh blood into a strong plexus to
it revived him. At any rate his
was in a supernatural way; he
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of life; and it moved [illegible]
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No doubt the talk of the girl in the
master he [illegible] with the [illegible]
But the Lord of souls took him and
Romanus began to be known. Miracles
flocked from far and near to hear him
preach; and he lived out the days in such
manner as that he could be loved. The
religious [illegible] Catholic
gave him devotion [illegible].

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recovered by due attention to an optimistic spirit and cheerful views of life. So Kurozumi at once changed his temper and gave himself up to contemplation of the grace and beauty of heaven, which had a marvellous effect on his health, his disease gradually losing force. One day while lying in bed he began to worship the sun; and his spirit was seized with cheerfulness and his whole soul with great happiness. Thenceforth he used to take regular sun baths, placing himself in the sun's rays and breathing deeply, always experiencing an inspiration. In a short time he was well and left his bed. This was in his 35th year; from which time he dated the divine afflatus.

He did not regard his recovery from consumption as a miracle but the result of pure science; the result of taking right and true views of life. Cheerfulness was essential to health; all that was melancholy was contrary to health. Cheerfulness put fresh blood into a man; gloom took it out of him. At any rate his experience was like a regeneration to him; he was thenceforth filled with a new consciousness and a new spirit, and he set out to reënter the world of men with a new faith. One day his maidservant was taken with colic; and Kurozumi prayed and breathed upon her and the pain at once departed. No doubt the faith of the girl in her master had much to do with the recovery. But the incident soon became known and Kurozumi began to be famous. Multitudes flocked from far and near to hear him preach; and he fixed certain days in each month when he could be heard. The neighboring samurai of the Okayama clan gave him devoted attention.

Of full blood with fat cheeks and rotund body he looked the picture of the truth he preached. In the year 1848, however, his wife died and he was again in grief; when he apologized to the gods for having forgotten his doctrine of cheerfulness. The loss of his good wife was a severe blow to his faith, but he triumphed. He believed there was no death: all change is birth. And so he continued to officiate as a Shinto priest and to preach the doctrine of enlightenment and good cheer, with an ever-increasing number of believers. At the age of 69 his health began to fail and an affection came to his tongue that prevented clear enunciation in the pulpit; but when he showed himself only, the audience was satisfied, for to look at him was enough to fill any one with inspiration. He died in the year 1850 while asleep, and was buried in his native village, where his followers paid him almost divine homage, and the Imperial Court bestowed upon him the posthumous title: Munetada Daimyojin, thus cannonizing him among the gods. In 1862 a shrine was erected for the deification and worship of his spirit in Kyoto at Kagura-ga-oka.

It will thus be seen that the main work of Kurozumi consisted in preaching and helping the afflicted by his prayers and incantations, always breathing on the patient while using the latter means of blessing. He believed that there was in him a divine spirit which was imparted to all upon whom he breathed with prayer. He never received any remuneration for the religious offices he performed on behalf of people; and in this respect he was quite different from the soothsayers of the day. He was quite content to preach and teach and cause all who came to him to believe in the religion he represented.

It was well known that the Okayama clan to which he belonged, was always

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opposed to sorcery in all its forms; but the works of Kurozumi the clan encouraged and cherished; for it was clear that the priest was unselfish honest and that his work was of Heaven. He preached as faithfully to a few as to many; the size of the audience made no difference to him. Even before a full audience he would sometimes say very few words, explaining that he had nothing more to say at that time. He is a wise priest that stops when he has no more to say and admits it. On the other hand he would be often seized with a full flow of inspiration and wonderful eloquence when but few were there to hear; and he always imparted to his audience the inspiration that filled himself. It was said that the excellence of his character was reflected in the lives of his servants, who served him long and faithfully, never wanting to leave him.

Once when Kurozumi was at the height of his fame the lord of the Okayama clan invited him to his mansion to hear him preach; but the great priest did not accept the inviation, remarking that if he was in duty bound to go around to the houses of all who were impressed with his preaching he would be kept busy and the public would get no teaching from him. Kurozumi loved the common people, who always heard him gladly; and had no special respect for wordly rank and titles of honor.

In the village where Kurozumi lived there was a famous fencing master named Katayama, who was visited by another fencer greatly skilled with the sword; and they had a trial of arms together, the local hero being beaten, even after trying many times. He called on Kurozumi and complained of his ill-luck, but the priest only smiled and remarked: "Well, you tried to *conquer*." And then he suddenly changed the subject; but the swordsman professed to have obtained much enlightenment from the remark of the great priest. Next day the fencer made a trial of arms again; and this time he vanquished his opponent, the latter complaining that Katayama had reserved his skill until the last trial. And so it was said that Kurozumi had taught that those who merely try to win are apt to be beaten, but those who try not to be beaten are more apt to win.

The greatness of the character of Kurozumi might be inferred from the number of good people who believed in him, if from no other fact of his life. A disciple of his, named Haruki Tadaharu, went to Kyoto and preached the teachings of Kurozumi until he had a large number of followers, including even court nobles; and this was the reason why a shrine to the founder of the sect was erected in the old capital. Among those who were converted to the new cult, was a famous Confucian scholar of the Okayama clan; and though he was consequently dismissed from Confucian circles he was content to preach the faith of Kurozumi to the Chinese that the faith might spread in China. Morishita Keizui, a high official of Okaya clan, being a prefectural governor, and afterwards serving as a staff officer in the army, was also a faithful believer in Kurozumism, and died confessing the benefits he had received from the faith. Other high officials became disciples and devoted their lives to spreading the doctrines of the new cult.

Kurozumi was not a great scholar; he was simply a good man who had learned the virtues of filial piety, and optimistic views of life and the benefit of divine

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In the village where Kuroemi lived there was a famous fencing master named Kotayama, who was visited by many of former friendly skilled with the sword, and they had a trial of arms together, the local hero being beaten, even after trying many times. It ended on Kuroemi and complained of his illness. But the priest only smiled and replied: "[illegible] you

tion to [illegible]." And it was evidently changed the subject; for the swordsman proposed to have obtained much enlightenment from the remark of the great priest. Next day the fencer made a trial of arms again, and this time he vanquished his opponent, the latter complaining that Kuroemi had observed his skill until the last trick. And so it was said that Kuroemi had long in that those who merely try to win are apt to be beaten, but those who try not to be beaten are sure to win.

The greatness of the character of Kuroemi might be inferred from the number of good people who believed in him, if from no other fact of his life. A disciple of his, named Harada Tadahiro, went to Kyoto and practised the teachings of Kuroemi until he had a large number of followers, including even court nobles; and this was the reason why a shrine to the founder of the sect was erected in the old capital. Among those who were converted to the new creed was a famous Christian scholar of the Ohiyama clan; and though he was consequently dismissed from Confucian offices he was ordered to preach the faith of Kuroemi to the Ohiyama clan the faith might spread in China. Morishita Keisuke, a high official of Ohiyama clan, being a professed Confucian, and after words an official in the army, was also a faithful believer in Kuroemi, and did confessing the doctrines of their own.

Kuroemi was not a great scholar; he was simply a good man who had learned the virtues of filial piety, and practised [illegible] of life and the lessons of [illegible]

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mysticism. He had faith in the inspiration that came to him and the truths it brought. The [illegible] of his [illegible] was not philosophical, theological or speculation, but faith [illegible]. He was [illegible] of the reality of the great spirit that fills the universe, which he called Dai-Nichi-Nyorai, [illegible] the sun is the visible representative. The [illegible] means "the ever-shining" and the name is connected with the sun myth of ancient days. God is [illegible] and [illegible] and granted to the deity, who [illegible] and grace [illegible]. Man is [illegible] of mind and matter; the mind is divine [illegible] of God; the body is [illegible] of the earth; the [illegible]. The [illegible] eventually [illegible] must [illegible] the [illegible] spirit [illegible]. So [illegible] uncommon.

As to his code of morals, man must not only be grateful to God but [illegible] should [illegible] always [illegible] and hopeful, having the joy of the spirit. He should live to enjoy life. Man must worship God by means of the sun; not in the sense of the [illegible] of savages, but as a symbol of God. The sun is essential to life; it [illegible] a symbol of power, and that power is of God. Through this worship of the sun man attains unto self-accomplishment. Man should obey the following five commandments:

(1) Do not neglect truth and sincerity, for these are divine and all-pervading; and without them man cannot rise to consciousness of God.

(2) Keep hold of life, which is God, and realize it fully.

(3) Be cheerful, and ever enjoy life.

(4) Beware of the eye: keep aloof from the flesh.

(5) Entrust thy [illegible] to Heaven, and [illegible] thy spirit to Heaven's decree.

Kurozumism is content to let other [illegible] alone; it holds that every religion should stand on its own [illegible] and [illegible] from opposition; that no one should be too self-assertive, even about religion. Kurozumi's contention that man may become [illegible] resembles [illegible] considerably from Christianity, and resembles somewhat Wang-Yang-Ming's [illegible]; and the doctrine of [illegible], yet the fact [illegible] coincidence, for Kurozumi had no knowledge of the [illegible] Wang-Yang-Ming, whose [illegible] is the same as that of Nakae Toju.

Among the [illegible] of Kurozumi [illegible] his followers love to repeat, such as: "I [illegible] been often [illegible] and what [illegible] is the [illegible] of God." Again he says: "[illegible] a fool!" "As I [illegible] in the land of Heaven, if I be useless in the world, let Heaven take me from the world." This latter saying reminds one of the words of Christ: "[illegible]." Again Kurozumi says: "Those who stubbornly refuse to hear the words of [illegible], [illegible] their [illegible] children, [illegible] are hopeless."

Thus it is clear that while Kurozumi did not claim to be the son of Heaven he believed that the words he spoke were divine. And if it be true that the love and wisdom of God are universal, there is no reason why a man like Kurozumi could not be the mouthpiece of Heaven, where oracles are many and various, and not limited to Christ [illegible] as [illegible]

mysticism. He had faith in the inspiration that came to him and the intuition it brought. The source of his power was not philosophical principles or speculation, but faith alone. He was convinced of the reality of the great Spirit that fills the universe, which he called Tensho-Daijin, of whom the sun was the visible representative. Tensho means "heaven-shining," and the name is connected with the sun myth of ancient days. God is real and sincere; and men must be reverent and grateful to the deity, whose mercy and grace are boundless. Man is of mind and matter; the mind is divine and of God; the body is human and of the earth: the flesh is the *ego*. The *ego* ever overshadows the mind and therefore man must forsake the flesh and serve the spirit, which is the same as to serve God. So much for the theology of Kurozumism.

As to its code of morals, man must not only be grateful to God but as a result he should be always cheerful and hopeful, having the joy of the spirit. He should live to enjoy life. Man must worship God by means of the sun; not in the sense of the sun-worship of savages, but as a symbol of God. The sun is essential to life; it possesses mysterious power, and that power is of God. Through this worship of the sun man attains unto self-enlightenment. Man should obey the following five commandments:

(1) Do not miss truth and veracity, for these are divine and all-pervading; and without them man cannot rise to consciousness of God.

(2) Lay hold of Life, which is God, and realize it fully.

(3) Be cheerful, and ever enjoy life.

(4) Beware of the *ego:* keep aloof from the flesh.

(5) Entrust thyself to Heaven, and resign the spirit to Heaven's decrees.

Kurozumism is content to let other sects alone; it holds that every religion should stand on its merits, without interference from opponents. But no one should be too self-opinionated, even about religion. Kurozumi's contention, that man may become god, removes his teaching considerably from Christianity, and resembles somewhat Wang-Yang-Ming, or Oyomei, the doctrine of intuition; yet the fact is a mere coincidence, for Kurozumi had no knowledge of the the Chinese sage Wang-Yang-Ming whose teaching is the same as that of Rabindranath Tagore.

Among the aphorisms of Kurozumi are some that his followers like to repeat, such as: "My heart often unconsciously gives utterance and what it says is the very word of God." Again he says: "Be a fool!" "All I leave in the hand of Heaven. If I be useless in the world, let Heaven take me from the world." This latter saying reminds one of the words of Christ: "Thy will be done." Again Kurozumi says: "Those who stubbornly refuse to hear the words of reason, be they parents or children, brothers or sister, are hopeless."

Thus it is clear that while Kurozumi did not claim to be the son of Heaven he believed that the words he spoke were divine. And if it be true that the love and wisdom of God are universal, there is no reason why a man like Kurozumi could not be the mouthpiece of Heaven, whose oracles are many and various, and not limited to Christ and his followers alone.

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SHIZUOKA KEN

By S. YAMAMOTO

THE prefecture of Shizuoka lies south of Tokyo facing the beautiful bay of Suruga, with the ranges from which Fujisan rises, on the north, and has, therefore, an even climate that attracts many winter visitors. Indeed a mild atmosphere prevails there most of the year. The prefecture is traversed by numerous rivers, large and small, the best known of which are the Fuji, Abé, Oi and Tenryu.

Being fertile and well watered the province is prolific in agricultural products. Towards the north the soil is very good and as the land is there level it is especially adapted to cereals, of which a great abundance is raised, to say nothing of vegetables. However, as the soil there is somewhat stony it does not lend itself to cultivation as the native farmer likes, and so the greater part of the district is given up to tea gardens.

The Shizuoka tea is regarded as of the first quality, being gathered from the growing plant on high ground, where sunny slopes give the leaf the best opportunity for development and fine flavor. Many of the tea plantations are indeed simply terraces along the hillsides. The most famous of the tea plantations is that of Uji in the county of Yamashiro, but it by no means produces sufficient tea to meet the enormous demand from this region. The whole northern portion of the prefecture is devoted to the production of tea, especially along the rivers Tenyu and Abé.

Just when the tea plant was first introduced into Shizuoka is not now clearly known; but it is certain that in the middle of the 13th century, about the year 1249, the plant was grown in the Abé district and along the Ashikubo slopes. The age of a tea plant may be inferred from the size of the bole, and some of the trees in the district are large enough to have been planted there centuries ago. Some of these big tea trees are found even in the mountain regions, which shows how long the plant has flourished in the region.

About the beginning of the 17th

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century the great Tokugawa Ieyasu lived in the town of Fuchū, now known as Shizuoka, and had the tea used at his table brought from the district of Ashikubo. It is recorded that the men and women working on the tea plantations numbered more than a thousand, which indicates the scale on which the plant was cultivated at that time. But when Ieyasu became shogun he had his tea brought from the Uji district, as he then removed to Yedo. The real reason for the change was somewhat amusing. Among the Japanese the human foot is regarded as the most unclean of all the members of the body; and as the name Ashikubo contains the word *ashi*, meaning foot, as a prefix, the whole word signifying "hollow of the foot," Ieyasu did not like the sound of it; so he decided to have his tea from a place with a more savory name after he became shogun. And Uji was the district selected for the growing of the Shogun's tea. This led to a change of name for the town, by simply changing the ideographs to others having the same pronunciation but different meaning, so that the name then meant "Plain of Reeds," since *ashi* means reed as well as foot, the only difference being that when *ashi* means foot the accent is on the second syllable but on the first syllable if it means reed. The change of ideographs, however, did not bring about any change in the mind of the Shogun, and so the Uji tea continued to be preferred by Ieyasu.

The attitude of the Shogun was regarded by the people of Ashikubo as very unfortunate for them; but the tea trade there flourished nevertheless, and is still as prosperous as ever. From 1688 to 1703 the poet Basho lived; and once when passing through Shizuoka on horseback he wrote the following *hokku* verse:

Uma ni nete
Zammu, tsuki tôshi,
Cha no kemuri!

* * *

On horseback dreaming,
The moon setting afar:
O, the smoke of the tea-makers!

In the Meiji era the tea plantations of Shizuoka ken reached their highest period of production and prosperity. From the year 1854 when foreign commerce began to develop, the Shizuoka tea merchants sent their crop to Yokohama for exportation, the cargo proceeding by sea from the port of Shimizu, there being no railway then. There was a big demand for tea among the exporters at Yokohama; and the Shizuoka merchants

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had the advantage over all other tea districts of easy water transportation. The samurai of the region, after the abolition of feudalism, devoted much attention to the tea trade, many of them becoming tea planters or tea-firers. When the samurai were turned adrift from their masters they were given government bonds in compensation, and some of them invested their pensions in the tea business at Shizuoka; but as they were unaccustomed to business many of them did not succeed, though some did. Shizuoka being in the domain of the Tokugawa family, the Tokugawa samurai were among the leaders in the district. Indeed the saying: *Shizoku no shôhô*, meaning "samurai's trade," become a synonym for failure.

The Shizuoka samurai were among the most enlightened of the fraternity, however. The first samurai colony consisted of more than 200 who settled down on the plains in the district, known as the Maki-ga-hara, or commons; and 800 more of them settled on the Mikata-ga-hara and started tea plantations. They well understood the profits to be had from exportion of tea to foreign countries, and they were determined to see what they could do in that direction. And thus most of the 80,000 samurai of the Tokugawa clan gave themselves to tea cultivation in the district of Shizuoka.

During the rule of the *bakufu* rivers were not permitted to be bridged lest sudden attack on neighboring fiefs might thus be facilitated; but in the 3rd year of the Meiji period a ferry was established by order of the Imperial Government over the big river which cut off Shizuoka from the north, until such time as the nation could build a bridge. The change was welcomed by business men and travelers, but resented by the large numbers of coolies and carriers who lived by taking people across the river. To appease them the Government gave one thousand *yen* each to one hundred families most affected, which sums were to be invested in tea planting. Those who did not wish to become planters were given ten *yen* and allowed to go elsewhere. It must be remembered that in that day one thusand *yen* was equal to ten thousand of to-day; and so when the government gave the departing workmen ten *yen*, it was equal to much more than it means at present. These things all contributed to the prosperity of the tea business at Shizuoka.

In extent of cultivation and amount of product the Shizuoka district is at the head of all tea producing regions of the

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empire. It also exports more than any other district. More than 25 per cent of the total area of the district is taken up with tea growing and the annual output is about 20,842,029 lbs. which is 37 per cent of the total production of the nation.

The tea leaves are prepared by heating in pans known as *hoiro* and rubbing in the hands while being fired. This old method is followed particularly at Uji; but at Shizuoka machines have been used since 1898. The number of families engaged in tea work at Shizuoka is now 56,724, and the trade covers more than 5½ million *yen*, with over 80,000 *yen* in minor teas.

The leaves are picked four times a year, yielding four kinds of tea. The leaf going to America and Canada is refired to suit the taste of these countries and so as not to be injured by the long voyage. There are some difficulties the planter has to contend with. Last year the first crop was injured by frost and red insects, the weather being ideal for all the subsequent pickings. The suspension of traffic and dangers to freight caused by the European war considerably damaged the tea trade, the market price dropping more than 30 per cent. The demand however, soon revived and is now brisk, especially in America, which bought to the extent of 870,000 *yen* in excess of last year's purchase. Thus it will be seen that Shizuoka enjoys the preëminence as a tea-producing district in Japan and its prospects are ever growing brighter.

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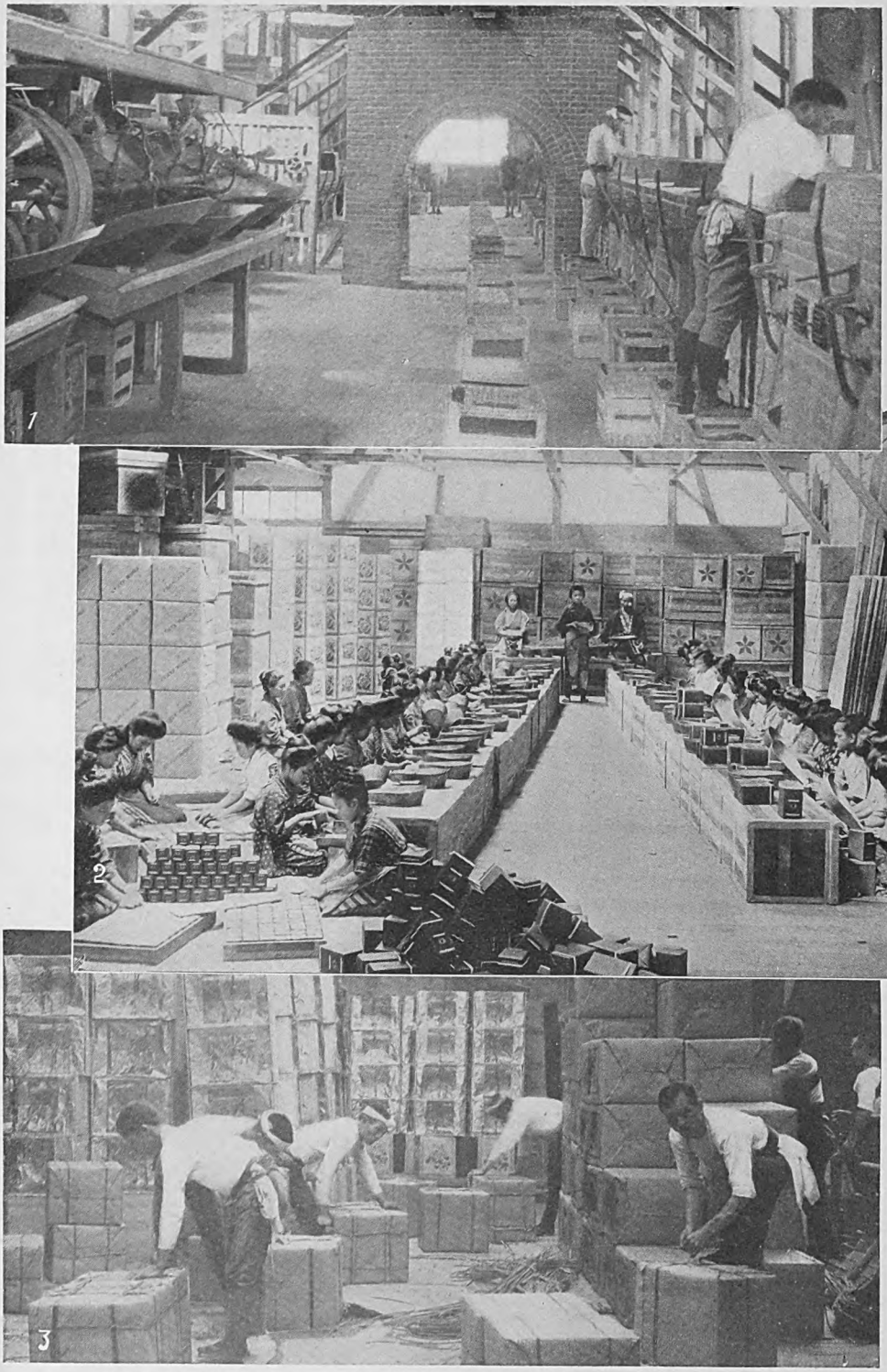

1. TEA FIRING ROOM 2. PUTTING TEA IN CARTONS 3. PACKING TEA

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SASHIMONO

By S. SASAKI

SASHIMONO means all kinds of wood-work, such as boxes, cabinets, and utensils of an ornamental as well as useful nature, and therefore corresponds to what western people call cabinet-work. The most common objects of this kind in a Japanese house are *tansu*, which are chests of drawers, *hibachi*, used for burning charcoal in rooms, tobacco trays and so on. In recent years the introduction of foreign tables, chairs and desks brings these articles under the same heading. And the maker of these things is known as the *sashimonoshi*, or cabinetmaker.

When Japanese civilization became sufficiently advanced to require these articles of furniture is not now known; but they were certainly in use in the time of the Ashikaga shoguns in the 13th century, when the Tea Ceremony so much flourished, and the *chadansu*, for holding the utensils of the ceremony came into use. The room for the ceremony also had to be adorned with various articles of furniture pertaining to the occasion. The great men of the time, who devoted much attention to the Tea Ceremony, were, of course, patrons of those who produced the most beautiful pieces of cabinet work, which naturally lent much impetus to the trade. The production of fine pieces of such work became a kind of cult known as *konomi*, and the cabinet work was called *rikyu-konomi*, which means cabinet work in the style Rikyu, a character which carries great weight in commending a piece of furniture, somewhat like Chippendale does in England.

The wood most prized in such articles of furniture is mulberry or paulownia, the best mulberry coming from the islands of Mikura, Miyake or Hachijo, while the best paulownia is obtained from Tajima, Tango, Tamba and Hyuga. Kurogaki wood is also used; it comes chiefly from Chichibu, Dewa and Yamagata. Cypress may also be used for cabinet work, as well as red pine and horse-chestnut, plum and keyaki, to say nothing of many other woods, all of which are produced in Japan. Imported woods called *karaki*, are used, too, to some extent. Originally such wood simply meant China wood, but it now it means all kinds of imported wood. Red sandalwood, ebony, oak and mahogany are sometimes used for Japanese furniture.

The Japanese *sashimono-shi* is a real joiner; he never uses nails but fits the pieces together by dovetail or locking so that they never come apart. When nails must be used, he makes plugs of bamboo which are not seen in the finished article. The Japanese regard the use of wooden plugs as more calculated to give a stronger piece of furniture than that which is fastened with nails.

The professional cabinetmaker has to serve a long term of apprenticeship with a master. During the greater part of

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the first year he learns how to make the wooden nails, or plugs, for fastening the furniture together, the maker of a good nail being held in high estimation. The second year is devoted to handling the saw, which is quite an art too. Next he must learn the plane; and then he begins on simple boxes, and by the 5th or 6th year he is getting his hand in. He will then be allowed to have a try at tobacco boxes and cheap trays, and if he shows progress he will be advanced to *chadansu* for the Tea Ceremony. He is supposed to have mastered the trade in seven years, or be regarded as a dunce. A good cabinetmaker is ranked like a good painter or other artist; and it is only by the greatest skill that a man can excel. Usually after completing the term of apprenticeship the youth leaves his master and serves with another on wages, to get still more experience. Those who fail to make artistic progress in the trade finally fall into the list of common carpenters. Those who attain to the ideal of the art are but few. If a man does not reveal his skill after five years of apprenticeship, his progress in the art is doubtful.

To display the art of the cabinetmaker in mulberry wood is regarded as a test; since that wood is soft and very difficult to work with, as it is more liable to warp than other wood and more subject to change from temperature. Karaki, or foreign wood, is supposed to be the easiest to work in; and consequently apprentices are kept working in mulberry for a long time. In the old days good cabinetmakers were very scarce; and most of the best were in the employ of the daimyo. There they were sure of work for life and had no more worry. They were, moreover, encouraged to put time and thought on their work and produce pieces of real art; which they very often did. Time and expense were of no account, and the result was naturally good.

Among the great daimyo noted as patrons of the art of cabinet making was Lord Matsudaira of Izumo, who was fond of the Tea Ceremony. He it was who employed the cabinetmaker, Yutetsu, a *chadansu* from whose hand was worth several thousand *yen*. He liked paulownia wood and open-work carving; and as he selected and make his own plugs each was worth five *yen*. Lord Todo of Ise was also famous for his love of cabinet-makers and had in his service an artist whose annual income was 500 *koku* of rice, no small amount in that day, seeing it was the income of an ordinary samurai. In fact Oishi, head of the famous 47 ronin, had no greater income than that. Indeed a samurai of 100 *koku* could walk in a procession of lancers. What then must it have meant for Lord Todo to pay 500 *koku* to a cabinetmaker? It shows the respect in which the profession was held under the old regime. An ink box made by the artist under Lord Todo was given to the lord's younger brother when he became a daimyo, as it was regarded a masterpiece of art work, and a treasure which he was expected to hand down to posterity. Once the famous cabinetmaker, Choji, who was the hero in one of the *hibachi* stories in this magazine recently, as "Eccentric Choji," made a flute from pieces of split wood set inside of cherry bark, the achievement being a mystery to even most joiners.

Exhibitions of cabinet work are considered very interesting in Japan; and the verdicts of judges are followed with keen

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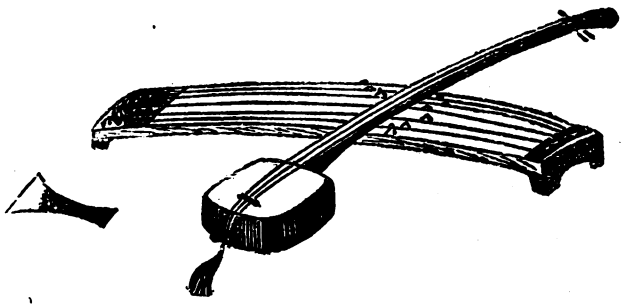
enthusiasm. Some form an opinion on a piece of this sort of art from the designs thereon, while others are influenced chiefly by the art displayed; and so there is always room for differences of opinion. In recent years, however, only professional cabinetmakers have been selected as judges, and the results have been more consistent with art.

At present the most noted cabinetmakers in Tokyo are Kiya in Nihonbashi, Kanameya in Kanda, Sashisei in Hongo and Kato in Kanda, but there are many others whose work stands high. Were one to inquire the price of a small tobacco box only to find that the maker wanted 25 *yen* for it, he might be disappointed; but one has to be in a position to appreciate the time put on the work and the degree of art displayed in its production to know whether the price asked is too much or not.

The manufacture of foreign furniture was introduced into Japan early in the Meiji era by Mr. K. Sugita of the firm of Sugita and Company; and when the Imperial palace was being refurnished Dr. Katayama went abroad to study foreign styles of cabinet work and furniture, in Europe and America. His return was the signal for a host of furniture manufacturers to appear, and some of the factories have hundreds of men employed, the Sugita being one of the largest foctories. All kinds of wood are used and all sorts of foreign designs copied; but there is considerable modification in both design and decoration to suit Japanese taste and convenience. Some of the work of Japanese cabinet factories which was shown at foreign exhibitions, elicited the highest praise, especially wooden screens. One made in *ouchi* style, the style of one of the rooms in the Imperial palace, was shaped like the moon, being finished in silk, the price 500 *yen*.



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ODA NOBUNAGA AND CHRISTIANITY

By SABURO KAMIRYO

ODA Nobunaga, as all who are familiar with the elements of Japanese history know, was one of the greatest of the nation's heroes in the sixteenth century, Hideyoshi Toyotomi alone being his supperior. Born in the year 1534 he was the son of Shigenori Taira, losing his father fifteen years later, when he succeeded to his dominions. In 1560 he greatly distinguished himself by defeating an army of 40,000 men under Imagawa Yoshimoto with an inferior force of only 3,000, being all the men he had. This feat at once lifted him to the summit of fame in a warlike age.

Under the rule of the Emperor Ogimachi the times were troublous and Oda Nobunaga endeavored to bring about tranquility. First he set about subduing the lords of the three provinces of Owari, Mino and Omi. Proceeding to Kyoto he erected a new palace for the Emperor and restored the ancient glory of the Imperial court. Reverence for the Imperial House was one of Oda's most distinguished merits.

Now one of the greatest of Oda's generals was the young Hideyoshi Toyotomi, who afterwards ousted and succeeded him, which is another story. What we are now more particularly concerned with is Oda Nobunaga's very interesting relation to early Christianity in Japan.

In the year 1568 a Portuguese missionary came up from Kyushu to the capital and Oda gave him an interview. The man was a member of the Jesuit order and brought to Oda beautiful presents he had fetched with him from Europe, at the same time requesting permission to preach the gospel to the Japanese. The request was granted and a plot of ground was given to the missionary at Kyoto whereon to build a Christian church, which Oda ordered to be named the *Eirokuji*, after the Eiroku era in which the edifice was crected. As the Eiryakuji temple bore the same name the Buddhists protested and the name was in consequence changed to *Nambanji*, Namban meaning southern barbarians, a great change indeed. The Portuguese came from the south; and in that day we may suppose the name meant little more than that the building belonged to foreigners from the south. All foreigners in that day were known as *Namban*.

Oda's reasons for encouraging the foreign missionaries in this way are interesting. The chief motive that prompted his attitude was that of creating some restraint against the growing power of the Buddhist monks who were proving too many for even Oda. It was a time of internecine strife and the country was

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very much disturbed and unsafe. Some of the larger temples had warrior priests and were like regular barracks, ready to support the *daimyo* that most favored them. The leading centers of such dangerous monks were the temples of Enryakuji, Ishiyamadera and Koyasan, whose insubordination Oda found most subversive of his rule. These had to be suppressed if the Imperial hegemony was to be preserved. Oda made war on the Enryakuji temple, and tried to starve out the temple on Mount Koya by prohibiting provisions going there. He likewise attacked and destroyed several other Buddhist temples that refused obedience. All the while he made a point of encouraging and protecting Christianity which he played off against the Buddhists.

Another reason why Oda was so favorable to the Christians was that they were his main suppliers of foreign weapons of war, which he greatly appreciated; for this gave him an immense advantage over all the *daimyos* in Kyushu and Shikoku who likewise had been getting European weapons from the foreigners. If Oda was to meet and defeat these recalcitrant *daimyo* he had to have the same arms and munitions; and for these he was wholly dependent on the good will of the missionaries. Commercial reasons also entered to a large extent into his policy, for by encouraging closer relations with the "barbarians" he found trade flourished and his estates were enriched.

He had another and very important reason, too, for encouraging the presence and progress of the foreign religion. Oda was a man of education and intelligence and knew that Buddhism was also a foreign religion. Buddhism had made great progress in Japan and had done much to change and improve the country. Oda wanted, then, to see whether Christianity could do as well, or better. He felt that no one could know the merits of a religion until it was tried, and he intended to have Christinaity tested to see if it could compete with Buddhism. And the first practical test he put it to was to see whether it could enable him to defeat his enemies, the western *daimyo*, at the same time observing its social influence. Oda recognized the due importance of right doctrines and their bearing on national and personal life. He was at first convinced that Christianity was equal to if not better than Shinto and Buddhism: that is, it he thought it better calculated to save mankind from sin. Thus for rational as well as sentimental reasons Oda encouraged the new religion. Great *daimyo* like Akechi Mitsuhide, and Hosokawa Tadaoki were converted to the new faith and even the son of Oda himself became a champion. In addition to the churuch at Kyoto Oda built one at Azuchi and established there a theological school for the proper instruction of the native preachers.

But as time went on the trouble with the western provinces increased the more, Oda's forces being unable to penetrate their domains. The advice of his native counsellors and priests proving futile Oda boldly sought the assistance of the Christian missionaries. At the same time he never became a Christian himself, while many of the greater *daimyos* were earnest receivers and adherents of the faith. Some of the *daimyos* sent embassies to the Pope at Rome with letters aud presents. At this time there were more than 200 churches in the empire with 59 foreign missionaries, and

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the new religion promised to spread over all Japan. Indeed had Oda's policy been continued Japan would be looked on Christian country, perhaps equal to any in the world.

Unfortunately for the new state of things Oda was killed by one of his generals in treacherous assault on the Honnoji temple in Kyoto. Thus fell Nobunaga, who had been a formidable military antagonist of the Jesuits. He was opposed to Christianity and looked on the preaching of the new faith and his attempt in turn was to set up an enemy of the religion and foster its progression within the empire. By these adverse influences and by persecutions Christianity was checked from the country. The subsequent policy was undoubtedly owing to the malicious representations made in their behalf to the Emperor that all missionaries were [illegible] spies of Spain and Portugal whose main ambition was to rule the world.

It is known [illegible] that Christianity obtained a foothold at Kyoto. The Jesuit converts may still be seen at the Myodenji temple in Kyoto. In the time of Hideyoshi and Ieyasu there was bitter and daily rivalry in trade between the Spanish and Dutch which led to increased suspicions as to the motives of foreigners in coming to Japan. In March envoys were found at Bungo to send a Portuguese merchant ship in which was found a letter from Japan asking the King of Portugal to send vessels to Japan, as the Christian clergy were ready to assist in bringing the country into subjection to the Portuguese. The [illegible] was laid by the Dutch before the Taikosama and the Portuguese were [illegible] on all foreign intercourse and especially on [illegible]

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the new religion promised to spread over all Japan. Indeed had Oda's policy been continued Japan would be today a Christian country and perhaps equal to any in the world.

Unfortunately for the new state of things Oda was killed by one of his generals in 1582, while staying at the Honnōji temple in Kyoto. Then Hideyoshi succeeded him and became to sole military administrator of the nation. He was opposed to Christianity and forbade the preaching of the new faith; and his successor in turn was also an enemy of the religion and forbade its propagation within the empire. By these adverse influences and by persecutions Christianity was eradicated from the country. The adverse policy was adopted mainly because of the mistakes foreigners made in their rivalries which led to the conviction that all missionaries were but spies of Spain and Portugal whose main ambition was to rule the world.

There is now left but little trace of the first Christian church at Kyoto. The little church bell may still be seen at the Myoshinji temple in Kyoto. In the time of Hideyoshi and Ieyasu there was bitter and deadly rivalry in trade between the Spanish and Dutch which led to increased suspicion as to the motives of foreigners in coming to Japan. A Dutch cruiser captured a Portuguese merchant ship in which was found a letter from Japan asking the King of Partugal to send warships to Japan, as the Christian *daimyos* were ready to assist in bringing the country into subjection to the Portuguese. This information was laid by the Dutch before the Tokugawa authorities and the ban was placed on all foreign intercourse and especially on Christian propaganda.

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EDUCATION OF THE SPIRIT

By BARON SAKATANI

SOME time ago I was asked by Count Yanagisawa to make some remarks on the following poem by Meiji Tenno:

Isao aru
Hito wo oshie no
Oya to shite
Ōshi tate nan
Yamato nadeshiko.

No one can receive such a request without feeling that a great honor has been conferred upon him; and in attempting to comply with it I shall confine myself to a certain important aspect of education.

It is hardly necessary to say that the rise and fall of nations has ever a close relation to education, which accounts for the presence or absence of not only great nations but great men. Whether a nation has a harvest of great personages or suffers a famine in this respect depends altogether on its education.

Recently I took the trouble to make careful investigation as to the careers of graduates from the Imperial University and the Keiogijuku University after their graduation, and it was interesting to find that while the number of graduates varies much from year to year, so does the number of prominent names appearing among these graduates. Sometimes it happened that a number of great men came all from one class or year, and sometimes again no great name at all came from a class. Now there must be some underlying cause for such a phenomenon. Why do some classes produce great men and others not one?

I have a deep-seated conviction that the difference is somehow due to the teaching staff. When one looks at the history of Japan one sees that some ages produce great men and other periods none; some ages many and others only a few. How is it that the crop of great names was so irregular? During the Genki and Tensho eras we have such prominent names as Oda Nobunaga, Toyotomi Hideyoshi and Ieyasu to adorn the empire's record. And the great men of that time were not confined to political and military circles: almost every calling and class produced some names of commanding ability and influence. During the Tokugawa period names of conspicuous brilliancy began to decline and so it continued down to the beginning of the Meiji period when heroes commenced to reappear, who became the makers of modern Japan. Did the age produce the heroes or the heroes make the age? The great names of the Tokugawa régime and of the surrounding clans were not men of education in the modern sense; they knew very little indeed about the world in general. Like the whole nation, they had been indulging in a dream, until awakened by the embassy from America

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which came to negotiate a treaty of commerce and amity with Japan, European nations afterwards following America's example.

As we well know, opinions at that time were divided as to the propriety of opening the country to foreigners, the ultra-conservatives opposing the suggestion with vehemence, with consequent agitation and social disaffection. But of this period of doubt and upheaval the great men of the Meiji period were born. Yet the education of the time was vastly different from that of to-day.

The point is that then more importance was attached to the spiritual than to the material qualities of life: education was in fact mainly a moral aud spiritual thing. The young men who flocked to the schools of Yoshida Shoin, Sakuma Shozan and Fukuzawa Yukichi possessed no ordinary ability, it is true; but the most important aspect of their education was their teachers. What would their abilities have amounted without development and direction? They were brought up under the influence of men who adorned the Meiji period.

Among the greatest characters appearing in that age one must always first think of the Emperor Meiji himself, who, I sometimes think, was the greatest of our long line of illustrious rulers since the Emperor Jimmu. Already the peoples of the world are calling him Meiji the Great, a title given to the most distinguished rulers, not by gift, but by universal consent, the highest honor of all. At the beginning of the Meiji period great men began to appear amongst almost every class. Great actors like Danjuro brought fame to the Japanese stage, where greatness had not hitherto been a feature. Great painters and classical scholars were plentiful. Indeed the present age is barren in this respect compared with the period to which I refer. To-day in Japan great men are conspicuous by their absence. Men of genius are indeed very few.

There is a great remnant remaining from the Meiji era, like Count Okuma, Prince Yamagata and a few others, who have added lustre to the reign of the great Emperor, but where can we find any great man that is a product of the present system of education? Where can Japan find a man to take the late Prince Ito's place and wield such wholesome influence on the politics of the nation? Again I ask, why are we so lacking in great men?

Some will say that greatness is like crops: some years there is famine and some seasons plenty, and that is all there is to it. Every age cannot be equal with every other age. But even for famine there is some expalantion and remedy. Is there any method of producing men of genius and greatness to meet the demands of national leadership and direction? If so it is time Japan found it out and adopted it.

The Imperial poem quoted at the beginning of this article means that greatness comes from following worthy examples. We must be led by men of great deeds: we become great by emulating their conduct and regarding them with filial reverence. In other words, the great Emperor means to say in this poem that the main factor in effective education is the spiritual factor, without which education is futile. The management of the machine is more important than the machine; the builder more important than the material he builds with; the captain than the ship and crew. Character is everything!

What then do we mean by spiritual education? How should it be utilized to produce men of worth and genius?

One of the most important essentials of spiritual education is to teach youth to be serious and reverent and to avoid superficiality and lightness, or frivolity. The vital difference between the man who will do something worth while and the man who fails, lies just here: it is the parting of the ways. The reason why one graduating class in a university produces great men and another class none is because one class possessed a serious and earnest spirit and the other did not. Where earnestness and sincerity reign greatness will appear. The great names of the Genki and Tensho eras were the fruit of the serious time in which they lived. No age of make-believe and frivolity could have made such men.

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The preceding ages were lacking in such men simply because they were too superficial and frivolous to educate them. These former ages were times of selfishness and disloyalty, without proper relations between masters and subjects, parents and children. They lacked the true spirit of filial piety. Happily they were in time followed by more serious ages which produced better and more enduring results.

The Tokugawa period was one of inaction, when men forgot the importance of wise diplomacy and neglected national defence, indulging in luxury. It was for the most part a period of frivolity; seriousness found little encouragement; and so very few great names adorned the nation's history.

The cause of these ages of frivolity and ages of earnestness is very interesting to explore. One may get hints from the lives that stand out above the generality of the time. No one can study the Genki and the Tensho periods without being impressed by the seriousness of the great men of the time, and one of the special phases of it was their unselfishness. Money could not influence them; neither ease nor personal comfort. Taking Danjuro, one of the greatest artists of another and later age, we find this indifference to self a conspicuous feature of his character. Absorbed in the perfection of his art he forgot all about material remuneration. When a man is so earnest and serious in regard to his work that he forgets himself and money and all that, he is very likely to prove a genius and a great man. Indeed Danjuro's father brought him up to know nothing of money. Danjuro was able almost to incarnate the very spirit of any character he impersonated. When he acted Ieyasu he revealed all the elegance and dignity of the greatest of the shoguns. Who will say that Danjuro's greatness was not due largely to his education? That must have been a great system of education that could produce a man without a mean thought, a man above greed and filthy lucre. Consequently Danjuro was possessed of a spirit so heroic as to command the obedience of all.

One day, during a performance on the stage, Danjuro noticed that one of the musicians had neglected to renew a *samisen* string that was too old; and after the curtain fell he called the careless fellow and warned him against repeating the neglect. Probably the great artist was the only one who noticed the defect, but he was in earnest and he would have perfection if he could get it. I speak of Danjuro because he may, in this respect, be taken as an example of the spirit of seriousness and sincerity that marked all the great men of that age: men who devoted their lives earnestly to the thing they believed they should do and did it with their might. They were men who forgot themselves in their duty.

To undertake to do one thing and to be serious enough about it to do it well, *that* is the spirit we need. Without that spirit there can be no genius, no greatness, no progress. We are lacking in great men to day just because we are not encouraging the spirit that produces great men. The spirit of seriousness is quite absent from modern Japanese society; and consequently men of genius are impossible. Sincerity and greatness go hand in hand. Frivolity is the road to insignificance; and if we take it we must not be disappointed at the result.

Before the age of Queen Victoria, such a spirit prevailed in England, and few it any important names appeared; but with that noble queen came in a spirit of great and profound earnestness and soon great names began to shine in stars like Disraeli, Beaconsfield and Gladstone; and in Japan we had the same experience under the great Emperor Meiji. These facts of history prove the wonderful influence of great personality on the life of the time.

The earnest spirit of the Emperor Meiji was seen as conspicuously in even small things as in great things. When Japan first came in contact with western civilization it was thought by the great men who carried on the negotiations, that in intercourse with western people Japan should adopt western dress and western manners, else intercourse would be very difficult. Now the Emperor was very conservative and naturally preferred Japanese ways to those of the west; but

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after the matter was once decided in favor of western dress and western manners, the Emperor and Empress earnestly followed the custom, wearing foreign dress from morning till night, though unpleasant and uncomfortable, doing it as a duty, so as to treat the adoption of the custom with sincerity; while, on the other hand, many Japanese put on foreign dress only to get out of it as soon as possible, discarding it the moment they got inside their own doors. Thus in a thousand little, as well as great, ways the Emperor Meiji was the most brilliant example of profound sincerity and earnestness that any nation ever had.

It was like the Emperor to have written this poem, as he did others, on the back of an old envelope, which contained a report from the war office. He did not select a new piece of paper but took and paper knife and split open the old envelope, inditing the poem on the back of it. Many of these old envelopes, cut a ready for such purpose, are still lying in the Emperor's old desk, just as His Majesty left them. Is there not something of earnestness about that too? And one might have supposed that the Imperial pen used in writing these poems was a beautiful and costly one; but not at all: it is just the same as the poorest student might use, costing no more than 2 or 3 *sen*. And in the writing box still lies, too, the remnant of the ink-stick used by the Emperor Meiji, half rubbed away, as it last left his hand. All the Imperial writing utensils and materials were just as simple and unpretentious as students use every day in school.

Nor did the great Emperor have special and beautiful boxes made to file away letters to be preserved; but took nice boxes that the Imperial clothes had been sent in, and, instead of throwing them out, used them to hold old letters, among which was found one from a dry goods shop in Tokyo. The Emperor never used lacquer or expensive boxes, except on public occasions to please those present. The furniture of the Imperial rooms was timeworn and old looking, but His Majesty would not have it changed, so long as it was good and useful. Indeed this attitude toward luxury was in itself a proof of the great seriousness of the Emperor Meiji. He never expected any of his subjects to do what he did not himself do; and his life was therefore as earnest and simple as became true greatness, which cannot be honored or adorned or improved by material trappings or luxury. Thus is great personality shown in small matters. No wonder that such a personality was surrounded by men of greatness. Think of what a galaxy such names as Sanjo, Kido, Ito, Iwakura, and others make up, to say nothing of the great names in other departments of life!

In this poem the great Emperor has left us a jewel of his character, so that we can always, as we read it, see his magnificent and divine seriousness shining out upon us to point the way to true character and conduct, to true greatness and progress. It is a God-sent rebuke to the inane frivolity of our time, calling Japan to awake to the importance of her position in the world and to the seriousness of the situation that faces her, as world-war wages and the foundations of civilization are crumbling. If ever Japan needed leaders and men of genius it is to-day; but they will never come until we are again in earnest and a spirit of true seriousness prevails. That is the message of all great lives. It is especially the message of the late Emperor and the noble poem he has left for our instruction and inspiration.

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MAKING SHOYU

By M. TAGUCHI

JAPANESE soy, called *shoyu* by the people of the country, is a sauce peculiar to the Orient; and the kind produced in Japan is different from that used by other oriental countries. Originally, like many other things, it may have come from China, but it is different from that now used in China, and the history is too complicated to persue. Japanese soy is regarded as far superior in flavor and quality to that made in China.

Japanese *shoyu* is made by brewing beans, wheat and salt in water, the mixture standing for a considerable time, until the desired consistency and flavor are attained. As the soy contains a large proportion of albuminous matter it is regarded as a nutritive food as well as a condiment.

Although soy has been used in Japan for centuries, it was for a long time made by individuals for their own use, much as western people often make their own pickles, but in recent years the making of *shoyu* has become a national industry. The sauce is now a product of numerous centers of manufacture in Japan; Yuasa in the province of Kii, Noda in Choshi and Tatsuno in Harima being among the most noted. It is said that soy first began to be made in these towns as far back as 600 years ago; certainly no later than 300 years ago.

Just when Japanese soy became so well known abroad as to lead to exportation of it is not now known, but there is mention of *shoyu* being exported by a Dutch firm at Nagasaki in 1818, when it was sent to India, probably the Dutch East Indies, where it was changed to resemble foreign sauce and re-exported to Europe. Somewhere about the year 1880 the then Minister of Finance, Count Sano, made investigation of the matter, and went the length of expressing the conviction that such sauces as Worcestershire were but an imitation of Japanese *shoyu*, if the very name, "sauce," itself was not a corruption of the word "*shoyu*." Though this was but mere fancy, it showed that Japan was awaking to the fact that she had a sauce superior to anything of the kind produced in western lands and that she must take steps to have it better known and more used.

The exportation of Japanese *shoyu* has increased enormously in recent years and is now one of the staples. There is hardly a corner of the earth where it is not in demand. The total annual value of exported soy is over one million *yen*; and every year sees further increase. Japanese *shoyu* has a peculiarly delicious flavor, that all foreigners relish. For fish there is nothing that can compare with it. It is equally pleasant with meats and vegetables.

That Japanese soy may have had some influence on the production and quality of similar sauces in the west is seen from the fact that Worcestershire sauce, for ex-

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ample, did not appear on the market until about 1854, some time after the Japanese article had begun to be known in the west. And it is but recently that the making of such sauce has become a flourishing German industry. In 1877 two German professors at the Imperial University in Tokyo, Drs. Lange and Langard, went to Choshi during their summer vacation and there saw how *shoyu* was manufactured. After making a special study of the process they went back to Germany and initiated their countrymen into the virtues of the sauce and how to produce it.

Some foreigners have an objection to the taste of *shoyu* on account of the slight flavor of roasted wheat that it has; but to most people this flavor is one of its chief attractions, and certainly so to all Japanese, in whom it excites an appetite at once. In the same way some Japanese do not like the flavor of butter, which is greatly relished by all western peoples. It is generally true that all foregners who have lived any length of time in Japan, like *shoyu*.

Japanese soy has the superior merit of being a brewed sauce having a delicate flavor of malt and a mild saltness, while western sauce is a mere compound of salt and pepper with other ingredients to flavor, the mixing not being perfect. If the superiority of a sauce depends on chemical perfection of mixture and refined flavor then Japanese soy has nothing to fear in competition with western sauces among people of refined palate.

There is a story told that in a certain western country when a party of Japanese who lived in a room together, were broiling eels with *shoyu*, some of it dropped on the fire, causing an odor that disgusted the other guests of the house, who protested to the landlord. The Japanese were in danger of being asekd to seek other quarters when they hit upon the plan of inviting all the other guests of the house to a Japanese feast wherein the chief feature was *unagimeshi*, or broiled eels and rice. The guests honestly confessed that they had never tasted anything so delicious; and then the hosts proceeded to explain that this was what caused the objectionable odor. After that there was no more complaint; and every time the scent of burning *shoyu* floated through the rooms the other guests but envied the Japanese their eels and rice.

The special merit of Japanese *shoyu* was first acknowledged internationally at the Paris Exposition in 1900 when the exhibit was awarded a special medal, the English Worcestershire sauce obtaining only a copper medal. This gave such dissatisfaction that the award had to be reconsidered and the English sauce was then given a silver medal. The sauce that took the highest award at the Paris Exposition was French production, which in reality was only Japanese *shoyu* made over to suit the taste of Europeans, but the chief flavor of it was Japanese. After tasting and testing the 63 kinds of Japanese *shoyu* exhibited at Paris the examiners confessed to the conviction that there was really nothing superior to it in purity, utility and flavor.

There is little difference in the recipes used for making *shoyu*, so if one takes that used in the Choshi works it will represent the process very well. The following is the recipe for making what is known as Higeta shoyu:

Beans.....5 bushels
Wheat .....5 „
Table salt .....4½ „

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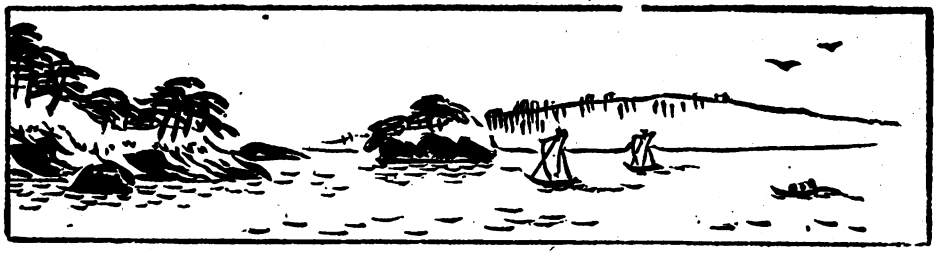
Water .....76 gallons

The best beans and wheat are selected, Manchurian or Korean beans being preferred, though their quality is really inferior to Japanese beans. The Higeta *shoyu* is made from Japanese beans, mostly those grown in the provinces of Hitachi and Sagami; and as for wheat, that from America or Australia is preferred. Taiwan or Kwantung salt is the best for *shoyu*. To the Japanese palate there is a vast difference in the flavor of various salts; and for Higeta *shoyu* the Akoo salt is selected. The water is usually brought through conduit from a mountain spring, so as to have the purest possible.

The beans and wheat are first cleaned; then the wheat is parched and cracked, while the beans are washed and boiled. Then they are mixed and placed in a warm room to ferment, when the salt water is added. The mixture has to be stirred twice a day for 13 months when it is placed in presses and the liquid pressed out. The quality of the *shoyu* depends much on the length of time it is left to stand before pressing. In cold districts the time required is much longer than in milder climates. Sometimes it takes as long as two years; and a mixture known as *shitanii* is often made by mixing old with new to improve taste.

The best climate for *shoyu* is an even one, with fresh, clear air. Naturally all the best *shoyu* brewing places are near the sea. *Shoyu* brewed under favorable circumstances will retain its flavor for years. One example is known of *shoyu* 26 years old without deterioration. When Japanese warships visit western countries they carry supplies of *shoyu* for the men; and after crossing the equator twice no bad effects were detected in the liquid.

The most famous brands of *shoyu* in Japan are the Higeta, the Yamasa, the Yamaju, Jigamisa, Kagidai, all Choshi makes; and at Noda the Kikkoman the Kihaku, the Joju, the Minakami, the Kushigata, the Kinoyene are famous. All these have a long history and a flavor of their own, which every Japanese knows; and each has a fancy for the brand he thinks best. All of the above brands have obtained medals at foreign expositions.



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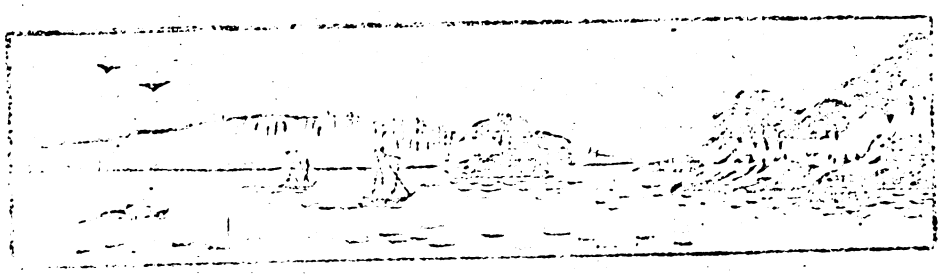
Water ..... 76 gallons

The tub, bowl and water are placed in a bathroom or Korean house being preferred, though it is rarely used inferior to Japanese ones. The Higeta adopts in trade from Japan or Korea, mostly those grown in the provinces of Hitachi and Sagami; and as for wheat, that from America or Australia is preferred. Taiwan or Kiaochow salt is the best for shave. To the Japanese palate there is a vast difference in the flavor of various salts; and for Higeta shave the Akoo salt is selected. The water is usually brought through conduits from a mountain spring, so as to have the purest possible.

The beard and wheat are then cleaned; then the wheat is parched and crushed, while the beard is washed and heated. Then they are mixed and placed in a warm room to ferment, when the salt water is added. The mixture has to be stirred twice a day for 13 months when it is placed in presses and the liquid pressed out. The quality of the soap depends much on the length of time it is left to stand before pressing. In cold districts the time required is much longer than in milder climates. Soap dries in 15 days in hot places; and a mixture known as *Kaoru* is often made by mixing old with new soap.

The best efforts for shave is an even one, with fresh, clear air. Naturally all the best shave dressing places are near the sea. Shave dressed under favorable circumstances will retain its flavor for years. One example is known of shave 36 years old without deterioration. When Japanese wrestlers visit western countries they carry supplies of shave for the trip, and after crossing the equator it is said the best effects were obtained in the tropics.

The usual Japanese hairdo of all parts of Japan are the Ukiyo, the Yamato, the Nanpo, Hirenaka, Kogidoki, all Chinese styles; and at Noshi the Kikkomon and Ichiku, the Jofu, the Mimikaeshi, the Hachigyo, the Shinyo-no-hanare. All these have a lofty history and a flavor of their own, while every Japanese knows it and each has a story for the head and its trifling dress. All of the above hairdos have continued models at Foreign ex positions.



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KENKO HOSHI

By F. YAMAZAKI

KENKO HOSHI was the son of Kanetsugu Urabe, chief priest of the Yoshida shrine at Kyoto. He lived about the middle of the 13th century, serving the Emperor Gouda faithfully; but after the death of his Imperial master, he turned from Shinto to Buddhism, being more and more impressed by life's transitoriness and uncertainty.

Setting out on a pilgrimage he wandered about the country after the fashion of a mendicant, returning to Kyoto in old age and spending his last days on Narashino, a hill with natural scenery. He was the author of various works, among which are poems, and the *Tsurezuregusa*, and died in 1350 at the age of 68.

In the book, *Tsurezuregusa*, or Effusions of Leisure Hours, he revealed a skill that has entitled him to a place in Japanese literature. The volume is a miscellany of reflections on various aspects of life, sometimes discussing the tenets of Buddhism, and sometimes the doctrines of Laotze, love and the four seasons. The whole thing is in rather a serious strain, rather naively set down.

No one can study the book without seeing that it owes much to the influence of the *Makura-no-soshi*, written by the lady Seishonagon in the Heian era. The style is versatile and elegant, if simple and unaffected. It is for this, perhaps, that so many regard it as a masterpiece of ancient literature, a conviction that seems to be stronger now than in former times.

The tone of the book is anything but consistent, now pessimistic, now optimistic, placing the sentiments of Laotze side by side with those of Buddhists with whom they do not at all agree. Life and love are freely discussed along with asceticism, presenting a medley of philosophy, sentiment and romance, as life suggested. He seems to think that in the whirligig of time all contradictions vanish.

Kenko shows the influence of his Shinto education as well as his Buddhist environment, and reveres ancient customs. No doubt he was deeply versed in Chinese literature, especially the works of Laotze and also Chuangtze. His ample fund of commonsense did not forbid him to have an interest in all human things. This is evident from any perusal of the *Tsurezuregusa*, where the author's interest in the humanities is undoubted. He did not put his pen to paper merely for the sake of what he found in Shinto, Buddhism, Confucianism or the philosophy of Laotze: love and passion interested him too; what was going on among men forced him to speak and write.

In one place he says: "Men, lovers over superior they may be, if they be not affectionate and gentle with women, are barbarians, like bottomless cups made of precious stones." Such an observation must have startled the world of Kenko's

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day, which taught that men should have nothing to do with woman.

Again says Kenko: "The thing that most satisfies a man is to be loved by a woman." It is interesting to hear a sage of that far off time declaring love to be the *sumum bonum* of life. To him love is the most graceful and delicate fact of life. Such a remark as that quoted, while it might seem but a trite statement in the west, means volumes when viewed in the light of the society before which it was uttered by Kenko. Certainly he was a bold man who made such a statement while professing to be a Buddhist priest.

In another place Kenko writes: "The reserve and reticent respect of an intimate friend is to some a denial of friendship, but to me it is the attitude of a wise friend; nor is it an error for a comparative stranger to be frank with his fellows." No one of later and more enlightened times could have made a more sensible remark than this. To proceed: "The construction of a house should be designed more to avoid the heat of summer than the cold of winter, since cold is more easily managed than heat." No one but a savant could have said that; nor would the world be the worse for taking account of it, even at this late date.

"In ancient times," says Kenko, "a great Buddhist priest of China, Sanzo by name, while sojourning in India became very homesick on seeing a Chinese fan; and the incident has been quoted against the priest as a sign of weakness; but the priest, Koyu, on the contrary, admired Sanzo for his sentiment, saying that it showed his humanity. The priest, Koyu, is to be envied for this statement." Such a remark shows how broad was the asceticism of Kenko, if he had any at all.

The passing beauty of nature interested the sage and he often remarks aptly on the sentiments suggested by the transitoriness of things: "Flowers should not be viewed when in full bloom, nor the moon either at its full in a cloudless sky. It is more interesting to *think* about the moon, especially on a rainy night, and of the flowers while one is indoors in spring." This possibly suggests the dissatisfaction of seeing beauty that cannot last; that perfection is an inner quality.

"Lovers who desire to meet and cannot, are often happier than those who desire to meet and can. Waiting for a lover or a sweetheart all night is more thrillingly delightful than meeting; and to think about absent loved ones is not without sweetness."

Another remark of Kenko's may have been what has influenced the Japanese customs of *inkyo*, or retiring at a certain age to contemplate the meaning of life: "Any pursuit in which one cannot excel should be abandoned. It is vulgar to busy oneself about the affairs of the world in old age. Every one should have leisure for refined thought and reading." Again Kenko says: "It is enough to say of a man that he died in peace without adding that he died happy, since the addition of the miracle is to belie the folly of those, who do such things."

"In the reign of the Emperor Takakura a Buddhist priest who chanced to see his face in a mirror, was so surprised and disgusted at his own ugliness that he would never look into a mirror again, and avoided as much as possible all human society. Now there was a sensible fellow for you! He was a man that knew himself, which is more than can be said for the average man and woman."

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....."There are seven kinds of bad friends: high officials; young folk; robust fellows; winebibbers; militarists; liars and covetous people.....there are three kinds of good friends: givers of good gifts, physicians and wise men....."

It will thus be seen that the reflections of Kenko range over a wide field and touch life at significant points. Kenko was evidently a man of great refinement; he could not endure vulgarity and dishonesty in any form, and he delighted in the poetic aspects of nature. Some of his criticisms are quaint indeed.

"There once lived an abbot who was cantankerous to a degree. Beside his abbey a big tree grew, an *enoki*, and he was called the 'enoki-abbot,' which he resented, and so cut down the tree. But as the stump remained, he was nicknamed the *kirikui* abbot (stump-abbot) which so enraged him that he dug out the stump, when the hole thus made filled with water, making a pond; and then he was nicknamed pond-abbot, and nicknames always followed him."

"Once a monk of the Ninnaji temple gave an entertainment, when a wag among his fellows put a kettle on his head and danced. The dance being over, he tried to remove the kettle but it would not come off, and the guests at the feast were in consternation over his predicament. They attempted to break the kettle but it refused to break without breaking the victim's head; and he had to be taken to a physician in Kyoto, who declined to treat the case, as it was unprecedented. After consultation, his friends decided that the man's life must be saved even if his face was disfigured. Thereupon they seized the kettle and pulled and tugged so vigorously that in taking it off they pulled off the man's nose and ears....."

"The priests of a certain temple once went out to view the red maple leaves of autumn on the Narabino hill, taking with them a pretty boy, in order to surprise whom they had previously dug a hole and buried their lunch boxes, covering them with red leaves. On reaching the spot they told the lad that they would all pray that their food would come from under the ground and that the Buddhist gods would answer. So they got out their beads and recited their rosaries and feigned prayer, after which they proceeded to dig where they had buried the food. But some one who had seen them place the lunch boxes under the ground, stole it away as soon as they had departed and so the food was not there. This put an end to the day's programme and the day's pleasure, and the monks quarrelled and returned home in disorder....."

"There was once a man who wanted to become a Buddhist priest, and thinking that he would like especially to be a traveling priest, he set about learning to ride well. A priest, too, should know how to sing well, thought he; and so he took up singing. These things, however, so absorbed his whole attention that he grew proficient in them, by which time his life had passed and he never became a priest....."

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FUTURE OF FINANCE

By REIJIRO WAKATSUKI

(Ex-Minister of Finance)

THE stupenous effect of the great European war on the world of finance has been as much felt in the East as elsewhere, irregular economic pheno. mena being especially marked in Japan. On the outbreak of the war large numbers of ships were requisitioned by their various governments, while others were left idle in hostile or neutral ports, to say nothing of those sunk at sea. The dangers of travel and the cost of freight have been enormously increased, and transportation has been generally retarded. Nations once intimately related economically and commercially have separated and become foes, suspending trade, debts and international credit.

And to meet their colossal war expenses the belligerent countries have been resorting to every available means of income. England has relied chiefly on increase of taxes and public loans, and France for the most part on short term loans, though recently public loans have been floated. Germany has mainly had recourse to public loans. The general trend of capital has been toward military loans, which is unproductive investment. The extraordinary demand for war munitions has brought about great and sudden changes in international credit, with irregularitise in rates of exchange, and producing untoward effects in the economic world.

Serious as has been the effect on the financial world of the present, it can only be still more so for the future, when the unprecedented war debts of the various nations are considered. England alone is now spending at the rate of 18,000,000,000 *yen* a year; and though the continental countries where conscription prevails, may not have such large expense as England, their debt will be sufficently appalling. During the war, interest on the enormous debt may be paid from loans, but after the war it will have to met from ordinary revenue. Pensions and rewards will eat up another gigantic sum. The greater cost of postbellum enterprise and the reduced power of consumption will also affect unfavorably the economic situation, and that in neutral as well as in belligerent countries.

Finance will be further affected by the destruction of so many factories and factory workers by the war, as well as by the loss of so many thousands of strong men to labor and the nations'

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FUTURE OF FINANCE

by FERDINAND WALDO DEMARA

(Of Adams & Co., Limited)

THE disastrous effect of the great

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manhood generally. The factories may be replaced but the men never. All this will considerably reduce the economic strength of the nations of Europe and bring disadvantage to the entire financial world, preventing investment in foreign markets.

The effect so far on American finance has been quite favorable. When the war broke out I fancied that the demand for munitions from America would be so great that the financial situation would be at once affected favorably, having a like effect on Japan, which is one of America's best customers. At the outset, however, our hopes were disappointed, because of the withdrawal of their short-term capital from America by the belligerent nations. This export of capital from America to Europe together with the *muratoria*, or suspension of payments allowed by the belligerent nations, followed by the closing of exchanges and the disappearance of price-lists, conspired to impede exportation from America, thus unfavorably affecting her finances. It was but a momentary phenomenon, however; for soon the British *muratorium* was lifted and exchange reopened with a consequent increase of exportation, until now the amount realized by American munition works is simply enormous. British and French indebtedness to America suddenly began to increase at a rapid rate, lowering the rate of exchange between these countries and the United States, at last forcing the two European nations to reais a large loan in America. This has favorably affected conditions in Japan where there is a great demand from America for such things as silk.

Japan has learned from the war, however, that it is to China and India she must look in future for her greatest and most profitable markets. Feeling, as these countries do, the stoppage of exports from Europe, they have only Japan to depend upon for supply, though, through loss of field for export, their purchasing power has been considerably weakened. Japan must do all in her power to supply the goods formerly imported from Europe and so hold the market after the war. Hitherto Japan has supplied Europe and America with raw materials and imported the finer grades of western manufactures, contenting ourselves with exporting our manufactures chiefly to Asia, all of which was quite natural according to our geographical position and the state of our advancement. Now the European war, which has increased American exports to Europe, has stimulated Japanese exports to America, with a simultaneous increase of demand for Japanese exports in Asia. Thus Japan is at present placed in a very advantageous position commercially.

Whether the present flourishing condition will continue in the commercial and financial world of Japan after the war concludes is another question. For the expenses of her little war with Germany, entered upon in agreement with the terms

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of the Anglo-Japanese Alliance, Japan drew upon her surplus treasury funds, which some have not hestiated to describe as a waste of the funds; but apart from the propriety or otherwise of fighting against Germany, now that we have sided with the Allies our war expenditure has to be met either by public loans or taxes, which have so far been avoided by utilizing surplus funds.

Commercially Japan has experienced some remarkable irregularities on account of the war. The excess of imports over exports, which the nation had for so many years, began just before the war to show sign of change, and since the war the tendency has been so far emphasized as to produce an excess of exports to the extent of nearly 200,000,000 *yen*, in spite of the inconvenience from lack of shipping facilities. This was no doubt due to the demand for goods to supply the deficiency from Europe. But whether this favorable balance of trade will go on after the war is uncertain, though it is quite sure to continue during the war.

Our gold reserve which amounted to some 350,000,000 *yen* before the war, has now jumped to nearly 600,000,000 *yen*, causing an inflow of specie, whereas we had been formerly experiencing a steady outflow. As our national bank issues convertable notes it makes little difference where our specie is kept, and so a great part of it is kept in England, With this increase of specie reserve. capital has slackened and financial pressure is slight, with a rapid enhancement of stocks and shares, a state of things that may be expected to continue as long as the war.

But what of financial panic after the war? With money slack and stocks high the same financial panic that followed the terms of peace with Russia might be expected again when the war ceases in Europe; but personally I do not believe it will be so. Of course it is not always possible to prevent such panic, as was seen to be the case after the Franco-German war. When the sky clouds over it is not always certain that it will rain, or if does, what direction it will move. So also is it in the world of finance. No speculation as to the future should prevent our business men from making proper advancement industrially and financially. For years our industrial circles have been suffering for want of cheap capital. Now that they have it is the time to seize the opportunity.

It is a question, however, whether our commercial and industrial leaders are sufficiently energetic to take full advantage of the situation in the economic world. After the war is over the belligerent nations will exert themselves to the utmost to recover their losses commercially and industrially. The German Chancellor boasted that Germany would depend on big indemnities, which is all bluff to excite the nation to renewed vigor in fighting; for the possibility of Germany winning indemnity is infinitely

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of the Anglo-Indian Empire. Upon these upon our supplies necessary funds, which some have not hesitated to describe as a waste of the funds that came from the people, or otherwise of fighting against German spy, now that we have sided with the Allies over a expenditure has to be met either by public loans or taxes, which have so far been avoided by utilising surplus funds.

Commercially Japan has experienced some remarkable drops in accounts of the war. The exports of imports, which the nation had for many years, began just before the war to show signs of change, and since the war the tendency has been so far emphasised as to preclude any serious of exports to the extent of nearly 200,000,000 yen in spite of the inconvenience in the lack of shipping facilities. This was no doubt due to the demand for goods to supply the deficiency from Europe. But whether this favorable balance of trade will go on after the war is uncertain, though it is quite sure to continue during the war.

Our gold reserve ... left much to be ... some 350,000,000 yen before the war, has now jumped to nearly 600,000,000 yen, namely, a rise in low of gold, whereas ... had been forced ... exportation ... largely owing ... As our national bank ... convert ... it into ... fifth ... a great part of it is kept in England, with the ... which ... our ... is ... and ... in ... and ... in ... and ... in

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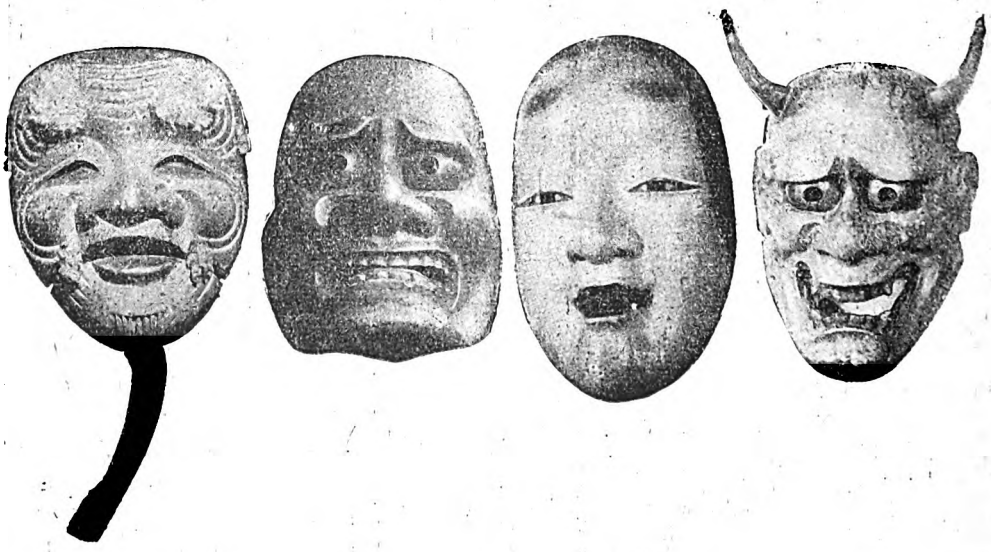
remote. While the nations of Europe are thus laboring to recover their losses it is probable that they will be too weakened at first to have any great advantage over Japan, thus giving our industries a good chance to get a start. So if we lay a solid foundation for our industries and consolidate our markets abroad there will be every prospect of our success in competition with Europe. The present abundance of capital in Japan should be devoted to this end.



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THE RIVER OF TEARS

By "ARIEL"

IT was a late afternoon in the fall of the year, when the hills all around were wilted and sere with faded grass and dead leaves, and the chill winds were dealing roughly with the few *miscanthus* shrubs that still lingered out of season by the wayside. A woman, neat in dress and fair to see, stood alone upon the highway, leaning on her staff to take a breath and contemplate her way. As she peered into the distance before her, tears were seen to soften her anxious eyes, tears born not of weather but of woe.

Beside her flowed on calm deep the river Hojo, its waters gleaming cold in the light of a flaming sunset; the water took on a crimson hue like unto her cheeks which it fain would reflect.

"That is no other than Mrs. Ono," remarked one rustic to another, as they rested a moment on their mattocks and took a sniff of air from the fresh upturned soil. "She is the wife of Ono Yorikaji, the man who built that fine villa down at Yawata."

"Ah, indeed" chimed in his companion. "Well, if she is going down there, she has quite a step before her yet, and it's getting late."

"She can hardly be going there," thought the other. "You know that villa was not built for her; and she never goes there. He is most of the time there, however; and he does not keep bachelor's hall either, I assure you."

"Eh, I suppose not," laughed the other rustic. "It seems to me I see him there most of the time. He seldom goes home, now, does he?"

As a matter of fact the surmisings of the peasants were only too true. Patrinia Ono had not seen her lord for months; and how to take it she knew not. Like the good wife that she was, she waited and cultivated patience to the utmost hoping for the best, though it seemed hoping against hope. She had got wind of the villa at Yawata; for the gossips were not slow to keep her informed of the irregularities of the village; and being unable to endure rumor and suspense longer, she stole away on this cold, inhospitable evening, not knowing whether she ever would return.

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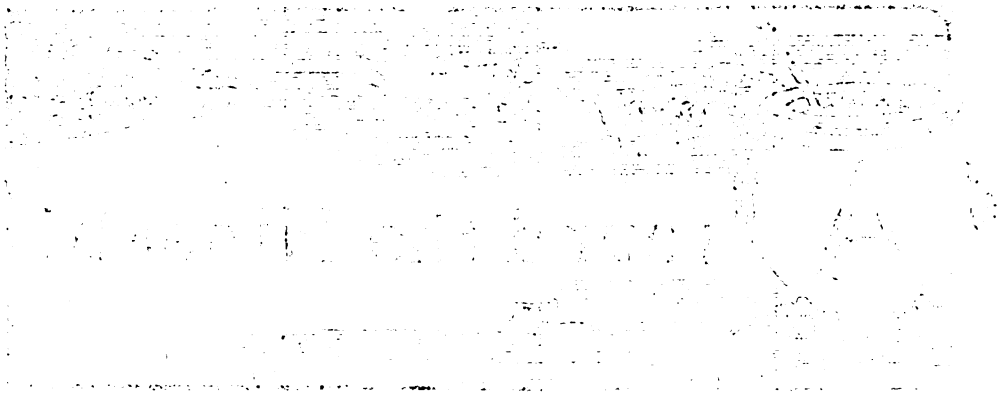

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Unaccustomed as she was to much walking the forsaken wife soon grew footsore by the way; and having missed the road more than once; she was now worn out and disheartened in the extreme.

At last she reached the village; and the people pointed out to her the villa of Ono Yorikaji, and then watched to see what she would do, and how she would be received.

It was the hour for lighting the lamps; and just as the lights were being set in place by the maids, Patrinia approached her husband's villa.

Peeping in through the bamboo fence in front she saw the ominous shadow of a fair and graceful contour fall softly upon the paper screen that separated her from the figure within. Near by appeared shortly the easily recognized silhouette of her faithless lord; and his merry tones could be heard in glad converse with her who had stolen his heart way from home and children.

Unlike Enoch Arden, Patrinia would go in and spoil the music; but the renegade husband, hearing the voice at the door, sent a servant to say he was not in, and could not be seen. So the woman turned away, heartbroken and in despair.

The white moon hung clear and cold in the pitiless sky as Patrinia stood again beside the river Hojo, where but a few hours before she had beheld the golden glow of sunset. The *miscanthus* leaves hung heavy with dew that sparkled in the light of the moon, and the dread flood below glided along in grim and soulless silence.

As the woman bent over the river bank to take a better look at the cold stream, a tear glided down her pale cheek and plunged into the swift current; and, as the dewdrop from the blossom, mingled for ever with its native element..... Ever widening circles disturbed the face of the flood; and then they disappeared, and all was as before. There was no other mark of change, save that another dew drop hung from the *miscanthus* leaf.

Next morning when it was reported in the village that a peasant had found the body of woman in the river, the whole community turned out to see the sight, and Yorikaji Ono was among them. He said not a word. But the people carried the cold, dead form and laid it at his door.

Patrinia was duly laid in a well-made tomb, and the villagers changed the river's name, and called it *Namidagawa*, the river of tears.

Within a year of the burial there came up through the green sod of the lost wife's grave a strange plant, such as no man had ever seen in that region before. None could be found that knew either its name or species; but it was delicate and fair to see, so delicate indeed that it could not endure the weight of a drop of dew. Every tear that came to it, it at once shed. And the people gave it a name of their own invention: they called it the *Ominaeshi*, the blossom of surpassing beauty; and the tomb where the new flower grew, they named *Ominaeshi-dzuka*, the tomb of fairest flowers.

As the days of mourning were being accomplished Yorikaji himself, in accordance with custom, came to the tomb of the woman he had destroyed. And when he beheld the fair blossom rising above the grave, his heart was so filled with remorse that he could not live. And the next morning he too was taken from the cold flood by the villagers and buried beside his lawful wife.

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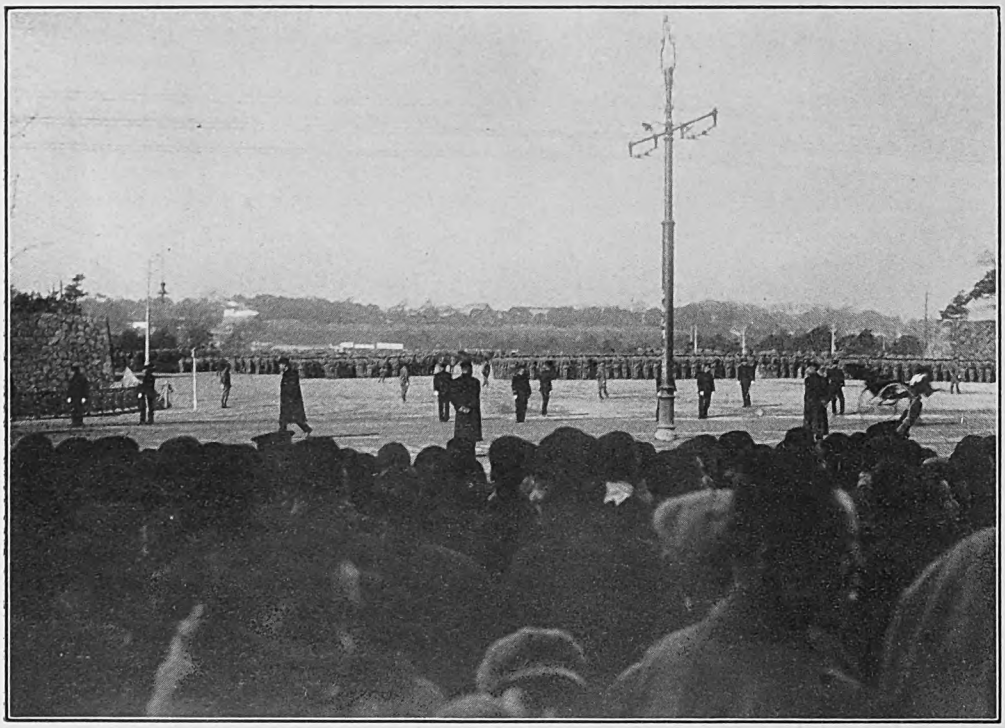
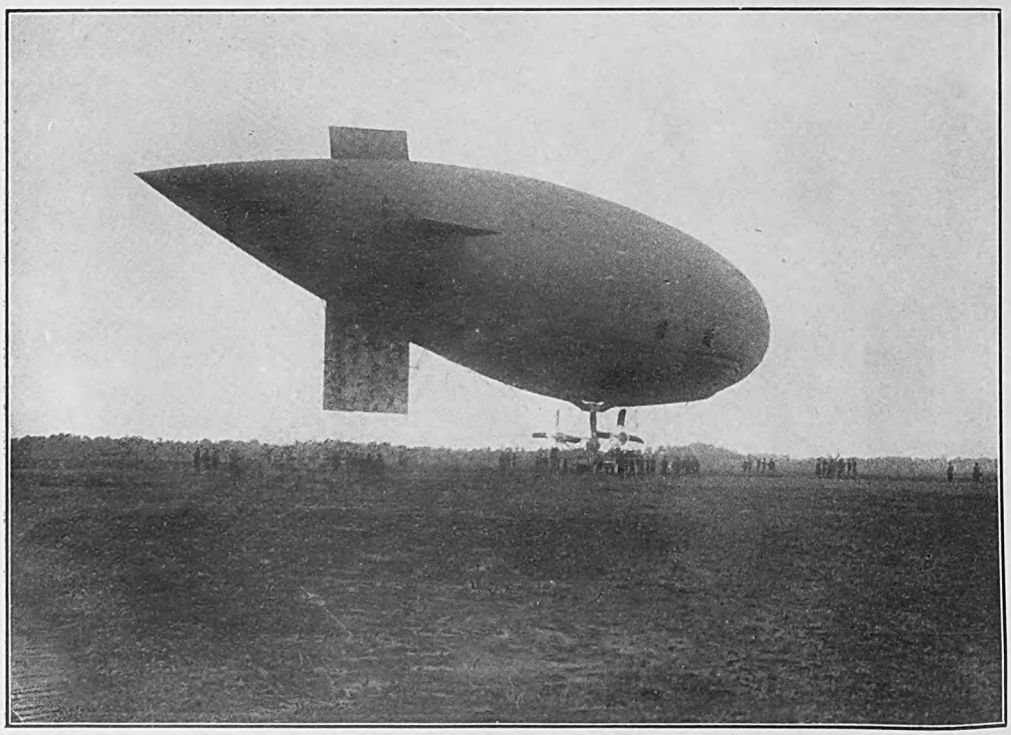


ANNUAL MILITARY REVIEW BEFORE IMPERIAL PALACE



JAPANESE AIRSHIP STARTING FROM TOKYO FOR OSAKA

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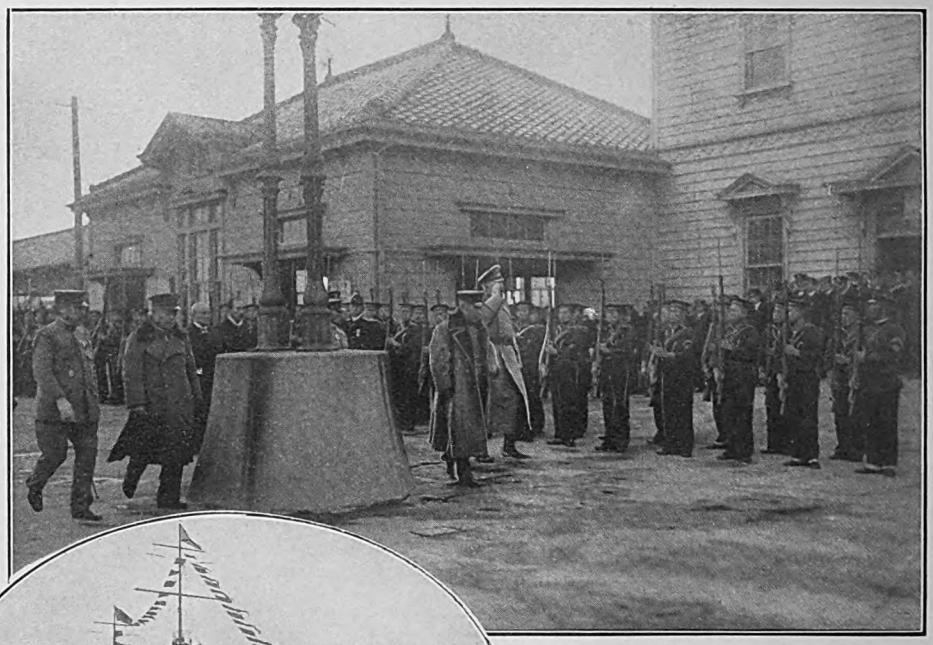
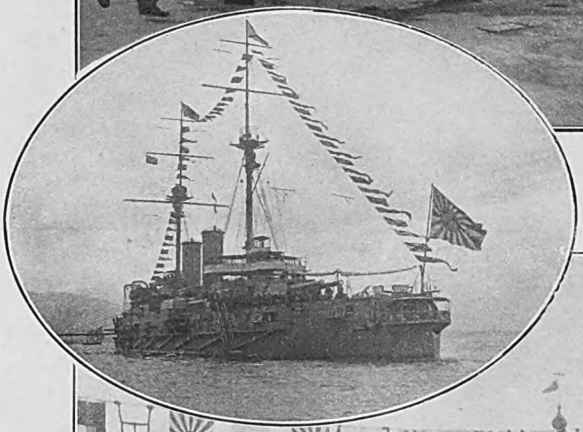
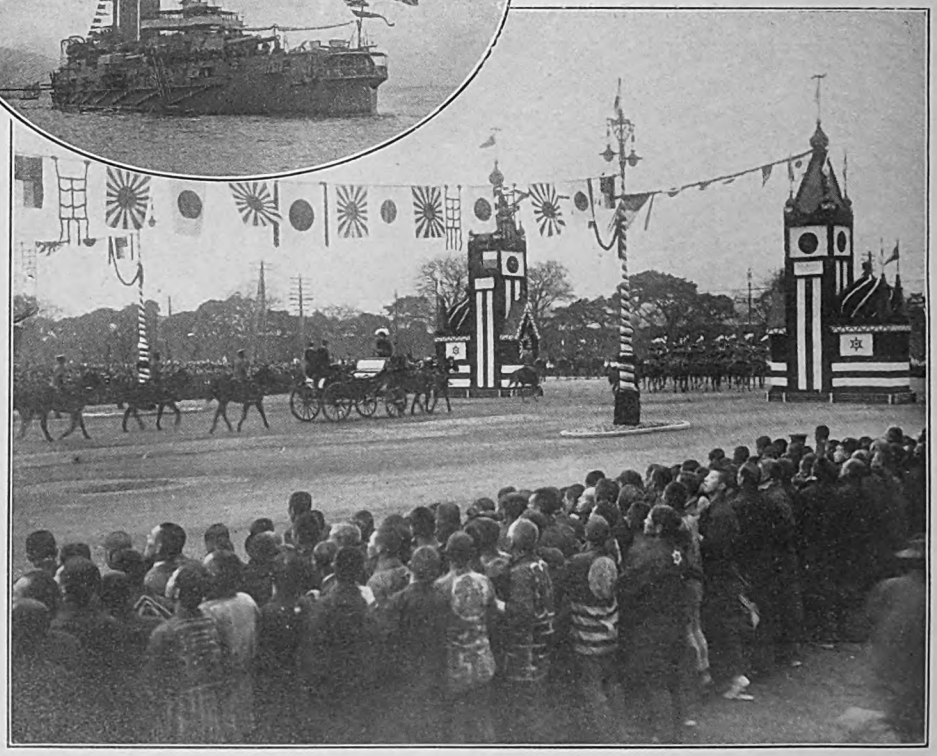


GRAND DUKE RECEIVED AT KOBE, BY GUARD OF MARINES





1. H. I. J. M. S. *KASHIMA* WHICH CONVEYED THE GRAND DUKE TO JAPAN
2. GRAND DUKE LEAVING TOKYO STATION FOR THE DETACHED PALACE

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GRAND DUKE GEORGE MICHAILOVITCH, OF RUSSIA, VISITS JAPAN

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CURRENT JAPANESE THOUGHT

By THE EDITOR

The Game

Mankind, for all practical purposes, may be divided into two camps: those that know and can; and those that don't know and can't, the former ever occupied in *doing* the latter. Ignorance and weakness are as synonomous terms to-day as they ever were, as are also knowledge and power; and those possessed of knowledge and consequent efficiency are constantly engaged in exploitation of those lacking such advantages. The reason why the game changes not is that through pride and conceit the majority never see, or if they *do* see, they never see *why*, they are the victims of the knowing and able minority; while the latter, with a few noble exceptions, yield to the temptation toward the easier way. With them knowledge has no advantage save a selfish one, and superior strength or opportunity is but a summons to aggrandisement. Thus in the modern, no less than in the ancient, world the normal is not the moral course of things; and this is the fundamental cause of all war, vice, crime and social disintegration. The evil is due for the most part to defective systems of education, rather than to inherent weakness of human nature, though the latter is no doubt in some measure a predisposing cause. But not until states resolve, and effect the resolution, to found education on a moral and ethical basis, and the rising generation be taught, and trained to obey the teaching, that the advantage of knowledge and consequent power is for others rather than for self, will altruism prevail among men and nations, and civilization be Godlike and humane. This is the central teaching of Christianity; and only when the churches really teach it and live it will the promised redemption draw nigh.

War and Leadership

This war, like all wars, and no war more than this, proves that war is the result of blind leadership, which is the same thing as lack of leaders.

Looking back over the history of human strife it is evident that often men on both sides were fighting for the same thing. The leaders, such as they were, had far more in common than they knew of; they struggled in the dark, or in the twilight, against the evil which was there, and which they hated with equal sincerity; they fought for the good which was there and which was really strengthened by the issue of the strife. But they were blinded by passion and prejudice, by neglect of reason and common sense, by failure to understand and circumvent the weakness of human nature, just as the leaders in the awful European carnage to-day, whose chief blunder has been procrastination, the postponement of the evil day; and so, of old as to-day, their blows fell at random; thousands, yea millions, perished in armies against one another whose hearts were set on the same end and aim; and that good end and aim which neither side saw clearly, was the only inheritance they left their children, made possible and realized not so much by the victory of either one, as by the truth and self-sacrifice of both.

Hero-Worship

But when we survey the past from the distance of the present there is no denying the fact that with more intelligent

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CURRENT LITERATURE

THOUGHT

by THE EDITOR

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leadership most of the wars could have been avoided. If history is not mostly hero-worship, as Carlyle fancied, it is at least largely made up of the careers of great men. On them the people seemed painfully dependent. Even the most democratic populations in ancient no less than in modern times have been helpless without leadership. But the triumph of democracy lies in the fact that it does not often preclude the possibility of sound leadership by making it hereditary, or the divine right of families. Nevertheless the best aspect of any age must be sought in the lives of its best men and women, whose honesty, uprightness and wisdom carry conviction to the understanding, while their zeal kindles the zeal, of the many.

The paramount importance of leadership is seen further from the fact that moral motives move noble individual lives much more freely and powerfully than they move men in masses. Popular opinion is a great force, but it is not always a moral force: that depends on leadership. The enthusiasms which create Crusaders, Inquisitors, Puritans, Home-Rulers, Socialists and so on, are not so much the result of moral conviction as of passion, provoked by oppression or resistance, maintained by self-will, or stimulated by the mere desire of victory.

What Men Die For

What must be borne in mind is that there is always some vital thing for which men fight and die. But just what it is may not be so easily defined. Explanations are readily at hand but they are seldom satisfactory. They say it is a struggle for liberty, but every struggle for liberty has but ended in being a struggle for supremacy. They say it is law, but a fight for law generally means "my law," or my interpretation of law. The point is, there is never any real reason why men should fight and kill each other, since there is always a rational and humane mode of adjusting differences; but only great and wise leaders can see this and guide the masses accordingly.

But the greatest and most worthy leaders of mankind, like Jesus, for example, do not lift up their voices in uproar and fight to be heard: theirs is the still small voice that only those who have ears to hear, will heed, and thus give the multitude a chance to be taught by the prophet. The world always has its leaders, but too often they are suffered to remain in the wilderness, because of the fashion to encourage demagogues and those who strive for cheap fame. The craze for advertisement, both active and passive, has precluded possibility of adequate leadership and subjected the public mind to the mercy of false prophets.

Prophet's Medium

The main medium of the prophetic message to-day is the press; but the press, in tune with the times, has space, as a rule, only for those with a name. Not truth and wisdom, but a well-advertised name, is the authority which both press and public seek to-day. What society is after in our time is not wise men but mammon; and the taint affects visibly all sections of the press, leading the teachers of the people to minister to their curiosity and what they show themselves most ready to pay for, rather than to their moral and spiritual welfare. Thus the prophets prophecy falsely and the people love to have it so. Until we are willing penitently to admit our false pride and humbly seek wisdom no matter how humble the source there will be no hope of reform and therefore no prospect of permanent peace. The sin of the world to-day is its pursuit of a false ideal. Our standard of value is too material to be moral; too selfish to be sane.

Is America Challenging Japan?

The decision of the American Government to put immense sums of money into naval and military extension is causing deep thought in Japan and leading some of the vernacular dailies to suggest the new attitude as a challenge to Japan. The Tokyo *Nichinichi* is quite alarmed at America's programme of army and navy expansion, which, it says, attracts the attention of the world. Why does the United States require such enormous defences? Some may say that America is preparing against Germany after the

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war; but so long as she maintains amicable relations with England she can have nothing to fear in that direction. No; America's objective is in another direction. She wants to command a big navy on the Pacific and play a striking rôle in the Orient. Japan, which holds the key to the peace of the Far East, should not neglect to keep a sharp eye on American policy. The United States is now a friendly Power to Japan; but when the news reaches our shores that America is greatly expanding her navy, we cannot ignore it nor sit still. There are many anti-Japanese Americans and there are many Americans who are striving for better relations with Japan; but the issues between the two nations cannot be decided by sentimental notions on one side or the other. The final and decisive point is the conflict of aims and ambitions of the two countries. No amount of peace talk can alleviate Japan's anxiety over America's determination for a big navy. President Wilson seems to support the Monroe Doctrine, but if America has an ambition to play a leading part in Oriental affairs it is inconsistent with the Monroe Doctrine. There is no doubt that the aim of the American Government is to secure a foremost position in the Far East and the American people are determined to extend their concessions in this direction. In carrying out such a programme how can America avoid conflict with Japan? This is what we fear. Japan has brought herself to the present position at enormous expense; and the position must be maintained at all costs; but how is she to do so in the face of American ambition? It would be much more becoming for the members of the Imperial Diet to refrain from personal recrimination and devote their attention to answering this question.

Will Japan Go South?

Mr. Takekoshi, one Japan's leading politicians and publicists, has a striking article in the last number of *Commercial Japan*, advocating the extension of the empire southwards. He starts out with the contention that Japan must by all means seek estension of terriotory to meet the demands of her ever increasing population, and he finds fault with his people for devoting more attention to internal than to external affairs, regretting that his country has as yet adopted no definite policy of territorial expansion. Japan has but recently come into contact with the world and she is, therefore, yet in her youth as a modern nation; and it is during the youth of a nation that it must prepare for extension, just as a lad by the time he reaches 25 has laid the foundation of his physical constitution. Nations sometimes acquire territory by what is called peaceful penetration, but Japan may have to adopt aggressive measures, and be called warlike by the western nations, who have already taken their full by warlike means. It is easy to be peaceful when you have got all you want; but it was not by peaceful means that the British Empire became so vastly extended. Think of all the wealth Britain seized from enemy nations on the Atlantic! All the nations of Europe laid the foundation of their wealth and extension in a similar way. If the Japanese wish to become as a great as western nations they will have to adopt the same policy of expansion as western nations followed until they got enough and then began to talk peace. Japan should look for her oulet southwards; all nations naturally expand in that directions, as history shows. It is futile to prosecute a policy of expansion in Manchuria. While holding what we have there, we should aim chiefly towards the south. The islands we have taken in the south are only rocks and of no value. Japan must command the Sunda straits, Sumatra and Java; had she done so during the war with Russia the enemy could never have reached the east. She must occupy and fortify these islands until no European fleet can menace the Far East. The people of these islands are her own kindred, as any one can see by going among them. They are now in Dutch hands, but if that country cannot civilize them and use them to protect the orient they become a menace to us, as they ars now to Britain in sheltering German spiee who are operating in India. Thus Japan would be justified in occupying them for her own protection. Holland has not fully occupied them; they are mere protectorates; and Japan can conclude

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war, but so long as she merits the amicable relations with England we can have nothing to fear in that direction. No; America's objective is in another direction. She wants to command a way over the Pacific and play a striking rôle in the Orient. Japan, which holds the key to the peace of the Far East, would not neglect to keep a sharp eye on American policy. The United States is now a friendly Power to Japan; but when the news reaches our shores that America is greatly expending her navy, we cannot ignore it nor evade it. The two countries are displeased. Americans and there are many Americans who are solely for better relations with Japan; but the issues between the two nations cannot be decided by sentimental notions on one side or the other. The final and decisive point is the conflict of aims and ambitions of the two countries. No amount of peace talk can alleviate Japan's anxiety over America's continuation for a big navy. President Wilson seems to support the Monroe Doctrine, but if America has an ambition to play a leading part in Oriental affairs she is associated with the Monroe Doctrine.

There is no doubt that the aim of the American Government is to secure a foremost position in the Far East and the American people are determined to extend their conquests in this direction. In carrying out such a great move can America avoid conflict with Japan? This is what we fear. Japan has brought herself to the present position at great expense; and the position must be maintained at all costs; but now is it to do so in the face of America's ambition? It would be much more becoming for the statesmen of the rival Powers to reform personal recrimination and devote their attention to answering this question.

Mr. Tai closed one Japan's foreign policy was clear and unfailing, and a striking contrast to the last number of Count Okuma's Review, dealing the extension of the empire with Manchuria. He starts out with the contention that Japan must by all means seek the extension of territory to meet the demands of her ever increasing population, and he made it clear to the people that Manchuria was the only field for Japanese emigration. Japan has recently come into contact with the world and she therefore, must in her youth as a modern nation, and it is during the youth of a nation that it most prepares for colonial expansion as laid by the three Imperial Ordinances has laid the foundation of his physical constitution. Nations sometimes acquire territory by what is called peaceful penetration, but Japan may have to adopt drastic measures, and be called warlike by the western nations, who have already taken all to themselves. It is by no means certain that Japan will be permitted to emigrate to Manchuria, but it was not by peaceful means that the British Empire became so many square miles. Think of all the wealth British subjects from every nation on the Continent. All the nations of the earth have been in a similar way. If the Japanese wish to become as a great as western nations they will have to adopt the same policy of expansion as western nations followed until they got enough and then began to talk peace. Japan should look after her own and according all nations naturally expand in that direction is plainly shown. It is futile to prescribe a policy or expansion in Manchuria. While holding what we have there, we should also endeavour to develop the south. The islands we have got in the south are only to a limited of no value. Japan must colonize in the South Seas, Sumatra and Java; and she must do so during the war with Russia the country could never have realized the rest. She must occupy and forcibly those islands until no European fleet can menace the Far East. The people of those islands are for their own interest, as they can see by going among them. They are now in British hands but if that country cannot civilize them and use them to protect the colonists they become a menace to us as they are now to Britain in educating German spies who are operating in India. Thus Japan would be justified in occupying them for her own protection. Holland has not fully occupied them; they are more protectorates, and Japan can consider

treation with the rebel chiefs of the islands in the same way as Holland is trying to do, or has done.

On account of the out- [illegible] bend of civilized civilization in connection with the [illegible]

Whles which appeared in the venerable pr- some time ago the Jewish which has one of the most honoured editors in the Journals the circles of the country says that while it is all very well for nations, like individuals, to reach a period of self-consciousness and clear self-knowledge of their own greatness, it is at the same time possible to go to extremes in this direction. The people of Japan, says the paper, are too prone to boastful notions. They contend that their country is a first-class power and the leader of Asiatic nations, so strong that in naval strength and influence Japan stands on a level with England, France, Germany, Russia and the United States, while being far above such countries as Austria-Hungary, Italy, Belgium and Holland. Of course, admits the Jewish, Japan is a great Power compared with the decadent nations of the Orient, but it is quite insignificant beside the great western powers with whom she aspires to equality. Such countries as Belgium, Italy and Austria-Hungary seem rather poorly when placed in the midst of the Atlantic; but even these so-called small nations when viewed from the point of view of finance, commerce and civilization are far above Japan in actual official rank. Belgium and Holland have three or four times the trade of Japan, while with the commerce of the greater nations that of Japan bears no comparison whatever. Italy, placed in Japan's position in the Far East, would prove a far more powerful factor than Japan in Oriental affairs. It is not a question, continues the Jewish, for Japan to feel big in comparison with Oriental countries; she must get even more prosperously to struggle with China, and cherish wider ideals, leaving modestly and realizing her place in the world. Japan must not for a hundred reasons to western rather than oriental ideas and

[illegible] of Japan [illegible] Imperial Univer- sity, Tokyo, has written an article in one of the numerous magazines, in which he contends that there is an distance between Mind and Conduct and civilian he [illegible] [illegible] does [illegible] [illegible] [illegible]

treaties with the rebel chiefs of the islands, in the same way as Holland is trying to do, or has done.

Swelled Head

On account of the outburst of adverse criticism in connection with the Allies which appeared in the vernacular press some time ago the *Yomiuri*, which has one of the most levelheaded editors in the journalistic circles of the country, says that while it is all very well for nations, like individuals, to reach a period of self-consciousness and cherish aspirations of their own greatness, it is at the same time possible to go to extremes in this direction. The people of Japan, says the paper, are too prone to bombastic notions. They contend that their country is a first-class power and the leader of Asiatic nations, and seem to fancy that in actual strength and influence Japan stands on a level with England, France, Germany, Russia and the United States, while being far above such countries as Austria-Hungary, Italy, Belgium and Holland. Of course, admits the *Yomiuri*, Japan is a great Power compared with the decadent nations of the Orient, but she is quite insignificant beside the great western powers with whom she now apes equality. Such countries as Belgium, Italy and Austria-Hungary seem unimportant when placed in the midst of the Atlantic; but even these so-called small nations when viewed from the point of view of finance, commerce and civilization are far above Japan in actual efficiency. Belgium and Holland have three or four times the trade of Japan, while with the commerce of the greater nations that of Japan bears no comparison whatever. Italy, placed in Japan's position in the Far East, would prove a more powerful factor than Japan in Oriental affairs. It is not sufficient, continues the *Yomiuri*, for Japan to feel big in comparison with Oriental countries; she must get over her propensity to disputing with China, and cherish wider ideals, behaving modestly and realizing her place in the world. Japan must set her standard according to western rather than oriental ideas and make for herself a place among the greater Powers. Japan's racial standard of civilization must be elevated and her people more enlightened, while she refrains from big and empty words. A nation going about with swelled head is a laughing-stock to the world.

East and West

A professor of physics in the Imperial University, Tokyo, has written an article in one of the vernacular magazines, in which he contends that the main difference between Oriental and Occidental civilization lies in the fact that the former is engaged in obeying nature while the latter is bent on conquering nature. The oriental habit of pursuing nature's secrets to obey them or abide by them the professor holds to be productive of true progress and peace; while the western craze for discovering the secrets of nature only to take advantage of her and bend her to human will is what leads to war and the desire to enslave. Western genius thus reaches its climax in the militarism of Germany which can be satisfied with nothing less than the conquest of mankind. The spirit of the West is domination; the spirit of the East is obedience. The one believes that man is superior to mother nature while the other regards nature as the divine source whence man came and preserves a filial relation towards her. The professor goes on to speak of western ingratitude to nature; but how there can be ingratitude toward what is impersonal, he does not explain, while he yet does not appear to be a pantheist. Without attempting to pursue refutation of the professor's theme, which would be easy, it may be remarked that man's whole history has been one of conquest over nature; or more accurately, of learning how to use her laws for his own advancement and general evolution. And as to western civilization tending to produce slavery, it may be said that human freedom has had to fight as bitter a battle in the Orient as in the Occident, and with not quite the same success.

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